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BIOGRAPHY.

From the Southern Intelligencer.

REV. SYLVESTER LARNED.

When this young man died, a brilliant light is suddenly extinguished. People of America, while you admire and sound your admiration of foreign genius and foreign piety, do justice to those of your own country. There is, indeed, in my opinion, for the most part a criminal propensity in biographers, and in almost all who undertake to delineate a character they admire and love, to overcharge the picture. They do not love, by a few master strokes and a few delicate touches, to embody the original before you as it really was, but paint and bedaub, and bedaub and paint, and dash every thing on, which may happen to adhere to the brush, so that it will increase and heighten, no matter how clumsily or disproportionately the colouring they wish to present to the eye. Instances of this rhodomantade biographical painting may be seen in the lives of two distinguished heroes of our country, (to speak of no others) *Green* and *Jackson*. The North American Review has very handsomely chastized the writer of the former.

But this abberration of pencil is not confined to the biographers of worldly characters. It is too frequently found in the Christian biographer, who generally seems to think it a bounden duty to strain every point to the utmost, in which the subject of his admiration appears to advantage, to touch upon oblique points very cautiously, if not to conceal them, and to extract some tribute from every thing possible—even from things the good man himself would have despised. Why such adulations heaped upon the ashes of a worm? Why such a torrent of praises poured upon him, who never had given occasion to them, but for the grace of God? There is utterly a fault in this. Instead of rendering the glory to God, the glory is too often rendered to man—not intentionally perhaps, but such is the impression made by the whole of any given work, bearing the character to which I have alluded.

Let us look for a moment at the example of those who never err in this respect—at the example of those created intelligences who burn before the throne of God. When Isaiah (6 *ch.*) saw the Lord enthroned, and his train filling his temple, and the seraphim above the train, what does he inform us was done by the seraphim? Each one with twain covered his face, and with twain covered his feet, and with twain did he fly. And one cried unto another, and said, *Holy, holy, holy is the Lord God of Hosts;* the whole earth is full of his glory.' They did not spend their breath in extolling each other's charms, though they were *perfect*, and beautiful, and glorious beings, but all admiration of themselves, and of one another, was lost in the fullness of the praises which they rendered to the Most High. Do not understand me as proscribing *in toto* all commendation of man by his fellow man. It may exert a powerful influence upon others—it may strongly excite them to tread the same path (though this may be a very questionable motive of action, but when this high wrought eulogy must be published at the expense of the grace of God, it is time for us to object to it. When the servant is so often forced before our view, while the Master is in the back ground; when we are defrauding the immaculate and matchless Jesus of praises, with which we labor to load sinful and erring man, we may justly object to it.

How do the inspired writers speak on this subject? How sparing of words when they speak of each other! How prodigal of thought, when speaking of the *eternal* God! He reigns on every page. Peter has only room to call Paul "a beloved brother," and Paul scarcely speaks of Peter, except from necessity, and then it is to expose his faults. Paul can only call Luke 'the beloved physician,' and Luke, in the whole of his simple and eloquent history of the Acts of the Apostles, stops not a moment to paint the character or sound the praises of the person, whose mighty spiritual achievements he is recording. Nor do we find that the Jewish prophets, nor even the enthusiastic Isaiah, much as they thought of the great & venerable lawgiver of the nation and of other holy men of old, could appropriate room in their various compositions for diffuse panegyric, where there was so much temptation to panygerize.

It may be said, indeed, that this argument from Scripture is of no force, because that volume was written expressly as a revelation to man, and not as a biography. True it was,—but ought a biographer—a Christian biograper to aim at any thing beyond revelation? Ought his object in exhibiting to us a human character, to run counter to the object for which revelation was penned? In Scripture, the Lord alone is exalted. Man occupies but an humble place. In biography, ofttimes man is exalted, and God, though acknowledged indeed, and deeply reverenced, does not occupy on its pages that vast and awful ascendendency, which, in his own word is so carefully ascribed to Him in every situation, and under every change of circumstances.

Some long account of the character of the Rev. Mr. Larned may be expected after so elaborate an introduction, but it is not intended to give any such. The opportunity was good of making the above remarks, and now some notice will be taken of the departed youth. Mr. Larned was endowed by the God of all gifts with a most extraordinary genius. He was born in Pittsfield, Ms. Aug. 27, 1796. His father was an officer in the Revolutionary war, and a colonel in the last war. The cast of his genius, if I may so speak, seems to have been taken from his mother.

His father was quite a taciturn man—a man of few words and deep judgement.—His mother is a woman of masculine mind, not highly cultivated indeed, but abounding with the sources of a rapid and exuberant eloquence. In conversation with her—and into her conversation she always pours the ardor of her natural feelings—I have often been surprized at the native energy and copiousness of her thoughts and language. Mr. Larned was the child of his mother, and in rearing this youth, who inherited so much of her own genius, she was careful to instil into his mind the principles of that religion which she professed. Upon his youthful and yielding mind the doctrines of the Bible were impressed, and early gained such a possession, as to exclude every infidel sentiment, & even for awhile to restrain the impetuosity of his graceless years.—When his mother, in taking her evening rounds among the little slumberers of her family, in order to see that all was warm and quiet above stairs, came to Sylvester, she almost always found him in the midst of profound sleep, engaged with his lips and fingers in making some active calculation, or enforcing some point, the nature of which his silence prevented her from ascertaining. As he grew in years, he discovered more and more that active and powerful mind, which afterwards delighted and astonished by its effusions those who witnessed his public performances. He was above his fellows in school—recited fluently, though *when* his lessons were learned, we could not tell, for scarcely ever did we see him looking at them, or but for a few moments at a time. What others obtained by slow and toiling application, he seemed to grasp by intuition.—Such a mind had God given him?—But alas!—What is youth without grace to guard and direct?—The Circean cup sparkled. The gay voice of dissipation invited. Pleasure scattered her smiling, but deceitful roses in passion's path.

"'Twas grace that pointless made
"The pointed thorn."

He trod indeed, but was not mortally wounded. Whether it is that dissipation loves peculiarly to mark for her prey and then to lay her withering hand upon the child of genius and promise, or whether, when such a victim falls beneath her power, we take the more notice of it, and thus form our conclusions rather upon the importance than the frequency of the case, certain it is that the heart of friendship and piety is sufficiently often called to weep over the ruins of what once was lovely, and promising and noble.

Young Larned was always 'the man of the company,' and to divert his companions would sometimes kneel down, and in all the overflowings of depravity, daringly address the God of Heaven in a mock prayer.

At the age of 14 he delivered on the fourth of July, an oration of his own composition to a crowded and wondering audience of his fellow-citizens; and I well recollect the burst of applause that overwhelmed and abashed the youthful orator, when he closed this surprising performance. He was then at the academy, making preparation for college. The students of the academy, to improve themselves in the art of extemporaneous speaking, were accustomed to hold mock courts, and go through with the forms of justice, when the hours of leisure recurred. In these Larned was quite conspicuous.—He was not the *attorney general*, for that office was confided to an elder, and graver character. But as counsellor and chief speaker on the side on which he was engaged.—He spoke with surprising strength and freedom, and seemed much to delight in hurling his merciless and provoking sarcasms at his antagonist. Here certainly lay his power. His Maker had bestowed upon him a most fertile imagination, and in conjunction a tongue that could, without the least hesitation, embody her most brilliant and daring conceptions in words, which, while they burned with their own energy, borrowed a still more resistless force from the peculiar tones in which they were enunciated. And when he chose to let his effusions run in the channel of invective or sarcasm, he, whoever he was, that was the object of his aim, was made to feel very awkward and unhappy for the time being. Larned's skill in the learned languages was very great. Whenever he *would* read them in his boyish days, he read them almost intuitively. In this particular there is a striking analogy between him and young Pitt, afterwards the great statesman of England.

He was not a profound mathematician, though perhaps we cannot well judge on this point, because when this branch of study came under his notice, he was very young, and his giddy and light winged spirit revolted at the idea of being chained down to mathematical toil. If, however, you gave him a problem to solve, his ready mind would seize it, & if he did not always demonstrate it to your satisfaction, he showed by his manner that he had great confidence in his own powers, even in those parts of science in which he had not so much reason to be confident in them.

He entered Williams College at the age of fifteen. Here he had much difficulty—many collisions with the faculty of the institution, and was finally rusticated on a charge of burning the chapel Bible. But he always declared he was not guilty of that crime, though they might, he said, with sufficient justice have punished him for others. His last collegiate year was spent at Middlebury College, Vermont.—He graduated at this institution in 1813. It was here that he was arrested by Divine Grace & made a trophy of Redeeming love. I do not mean to assert in what has been said above, that Larned was *fast going to ruin* through the influence of evil habits. Those habits had not, that I know of, so prevailed against him, as to warrant such a belief. Had not grace interposed, and cut short *every* apprehension, he might indeed have been restrained & regulated by the influence of moral principles—as the love of fame—a regard to friends—a desire of sustaining a good character—and perhaps more than all, by the impressions which the pious education of a much-loved mother had left on his mind, but still all these barriers might have been burst.—He was on ground equally dangerous with that on which every impenitent sinner stands, and superadded to this, a thousand enemies were breathing their secret fascinations around him.

Such was his state, when a striking providence of God, in the sudden death of a neighbor, struck him almost instantaneously. Death! Eternity! rushed upon his mind with tremendous force. He thought he was upon the verge of the bottomless pit! The law was as a fire in his soul.—He cried for mercy. He prayed in earnest, and after a short, but severe conflict, threw himself into the arms of Jesus! That Jesus he has loved ever since; for Jesus he laid down his life, and with Jesus we fondly trust he is now walking the golden streets of the New Jerusalem.

He was now to choose a course of life. The solicitations of fame and friends urged him to the bar. His talents were singularly well adapted to that sphere.—They would have filled an ample field in the forum, but his Master called him. He resolved to preach the Gospel. He entered the Theological Seminary at Andover, studied six months, and removed to Princeton as a charity scholar. He left the seminary after studying two years;—and here I will not stay to compliment him on the admiration which he excited among his instructors, fellow students and acquaintances. The applauses which he then and afterwards received, had not then, as applause never has, any tendency to promote personal piety—they did not add a single particle to the comfort which he enjoyed in the dying hour—they add not a single ray to the halo of glory with which his Master has now encircled his brow.

He preached in all the northern cities as well as in the country, and attracted great crowds. He could easily drench his audience in tears—he was very solemn in the desk, both in voice, in action, and in attitude. His person was tall and commanding, & had the appearance of great strength. I have seen, during his discourse, the rough tear coursing its way down the brawny cheek of some open mouthed listener, whose sensibilities had not perhaps for years been wrought to such a pitch as this, if indeed, he were ever believed to possess any. He was entrusted with a key to the passions of the soul—he entered their recesses, and with a delicate finger touched what strings he pleased, and the responsive sympathy awoke—he painted highly, and with such splendid simplicity, if I may use the term, that imagination gazed on the picture, till tears obliterated the sight. These are undoubtedly high qualities, but it must be confessed, that in general they partake more of the *agreeable* than the *useful*, and that moreover they are very dangerous and tempting qualities to the possessor.—It is true there is a road to the conscience (which is the thing all ministers ought to aim at impressing) which lies through the passions, but the great danger is that he who can work powerfully on the passions will stop there, and exult in the conquest which his talents had achieved, without caring to uncover to the sinner the guilt which lies upon his conscience. I have said that Larned possessed a key to the passions. By this I do not mean that he had a deep knowledge of the human heart—nor that he was skilled, as I have seen some ministers most wonderfully so in detecting and tracing out the windings of deceit and sin in the heart, but that he was naturally endowed with a strong sense of the pathetic, and, unconsciously obeying the rule of Horace, would often himself weep those prelusive tears, which were pretty sure to draw after them a shower of feeling from his sympathizing audience. Now, here lay his danger, here he could hardly resist the temptation of misapplying his talents. What was the effect of such preaching as that to which I have alluded? The effect was this—his hearers were thrown into a sweet delirium of feeling—they were pleased perhaps with their own unsanctified sensibilities, and went away admiring the preacher, talking of nothing but the extraordinary young man, and enraptured indeed with the whole scene! Thus, in a sermon in which he described the sufferings of the Savior on the cross, and which some said was his most eloquent effusion, there was much high painting—much action to give it effect, and so graphic was the description, that a lady told me, (though the same effect was not produced on me when I heard the sermon) she could almost see the Saviour stretched on the wall in the rear of the speaker. But it was mere tragic painting—a dark and solemn exhibition of a scene of passion and cruelty, and we all know what effect a similar exhibition of the same scene by a French orator produced upon the warm hearted soldier.—His indignation was roused against the crucifiers—his compassion was excited for the holy and innocent sufferer, and he drew his sword to take revenge upon the blood thirsty murderers of Jesus! when his own heart should have melted in penitential sorrow for sin, beneath the cross of a bleeding Saviour.*

The public well know of Mr. Lardned's mission to New Orleans. He succeeded in establishing a church in that place, and until the summer of 1820, spent the unhealthy season in the country. The rigid demands of the people of his congregation constrained him to risk this summer in the city. He composed his mind for whatever event a wise Providence might see fit to order. He made his will.—The expectation of death and the hope of life struggled against each other; but it was not long before the worst apprehensions were realized. Pestilence began to stalk through the streets of the ill-fated city, blighting the rose of health, scattering to desolation the fairest prospects, and breathing pain and death wherever it had its way. His last sermon was from the text, "*For me to live is Christ, and to die is gain.*" The next day the fever seized him—he lingered four days, at times bereft of reason, and expired in the clear enjoyment of his mental faculties, and in the full assurance of Heaven, on the 27th of August, aged 24. It was a mysterious stroke! It deepened the gloom that already hung over New-Orleans. Verily, the Almighty did hide himself in clouds.—But by this stroke, our God plainly declared that he stands in no need of man—not even of the brightest and most transcendant talents to carry on his designs. He lent this young man and his consecrated abilities to the church for a short season, and then withdrew them. "Blessed be his name!"

We might expatiate much upon the self-denial & disinterestedness of Larned in declining so many tempting calls to settle elsewhere: and resolving to preach the Gospel at New-Orleans; but he would after all probably say, "I am but an unprofitable servant," (which is indeed true of the best of us) and would give the glory to God for putting into his heart to do what he was allowed to do for his cause. The church mourned at his death. The loss that the society sustained in his death may be seen in the now prevailing fears among Christians, that the church edifice will be sold and converted into a theatre! Alas! New-Orleans, will you invoke new wrath upon your devoted head. The temple of God, where Larned's solemn tone called sinners to repentance and to Heaven, changed to a temple of the Devil, where the syren voice of pleasure will allure crowds of youth down to the gates of hell!

Mr. Larned in private conversation was rapid—full—overpowering. His voice was generally heard above the rest of the company, and though he talked much, it could not be said that what he uttered was empty. Ideas seemed to float with so much activity in his mind, and so to require naturally a vent, that it was difficult for him long to be silent. He possessed very ardent feelings—a high and mercurial temperament. He had great natural intrepidity of soul. This was softened and exalted by religion. His extemporaneous powers were of the first order. I have heard him deliver a discourse in a most rapid and unhesitating style—its periods being complete and harmonious—and have afterwards been informed by him that it was altogether extemporary with the exception of some previous thought. When some powerful thought was about to burst from his mind, his brow would gather, his fine blue eye would sparkle as if the very genius of eloquence sat enthroned in its orb, & raising his arm, he would then retire a little, and immediately advance, pouring upon his delighted auditors the full and burning tide of resistless eloquence!

But that manly brow is now steeped in the damps of the grave—over that bright and speaking eye death has drawn his long dark eclipse—that youthful form moulders beneath the banks of the Mississippi. There rest, dear youth, till the Arch-Angel's voice shall sweetly awake your sleeping dust, and you be called to receive your eternal crown.

* Mr. Larned finally became sensible of the deficiency in his preaching. Not long before his death, he remarked to a friend, "I am disgusted with the manner in which I have preached. I see, to be sure, my people all in tears, and it seems very solemn, but the next day I may meet them, and they swear before my face! I shall alter my method, and one of two effects will be produced. Either I shall have a revival of religion, or my hearers will all leave me." He had determined to preach more plainly, to strike at the conscience, and to endeavor to make the hearts of his hearers, by the divine blessing, appear to themselves in their really odious colors.

ANECDOTES OF MR. LARNED.

Mr. Editor,—In addition to the short sketch of the life and character of the Rev. Sylvester Larned, perhaps the two following anecdotes will not be wholly uninteresting nor unprofitable to your readers. They were related to me by an intimate friend of Mr. Larned, & may be relied upon as facts.

When Mr. Larned commenced his journey to New-Orleans, he formed the determination, that he would attend family prayer in every family where he should lodge, unless positively prohibited. This determination he executed with ease through all the first part of his journey. But when passing through the state of Kentucky, he found himself under the necessity of spending a night at a public house, where a mind less persevering than his would have found no room for *social prayer.*—Noise and riot had taken possession of the place, and the intoxicating bowl was passing briskly in different rooms. The evening was fast spending; but the company, instead of dispersing, was continually increasing in numbers, while the orgies of Bacchus waxed louder and louder. To compose the minds of such a heterogenious multitude, and so far to restrain their revelry for a few moments, as to be able to attend to the solemn duty of prayer, with any degree of decorum, seemed a vain and fruitless attempt.

But without *any* attempt the resolution of Mr. Larned was not to be abandoned. He entered the bar-room with a candle and Bible in his hand, rapt upon the table, to command attention, and then gave the following notice:—*I wish to inform the company that prayers will be attended this evening at Sylvester Larned's room, at precisely 9 o'clock. Those who would like to be present are invited to attend.* And at 9 o'clock he himself was astonished to find his room filled to overflowing; and many a hardened sinner carried away from the room such solemn and painful reflections as could not easily be forgotten.

It was said in the memoir, that "he had great natural intrepidity of soul." This is strikingly illustrated in the following anecdote:—

Among the friends of Mr. Larned at New-Orleans, was one who was subject to seasons of partial delirium. He was uniformly kind and affectionate, while reason held her throne, and particularly attached to Mr. Larned; but when suffering a delirium, his dearest friends mere the objects of his most deadly hatred. And to heighten the evil resulting from this state of mind, his symptoms were such, that his delirium was not immediately discoverable. In the incipient stage of one of these awful seasons, he called upon Mr. Larned, and desired to walk with him. As no evil design was suspected, Mr. L. very cheerfully complied. His friend conversed with unusual interest, and thus prolonged the walk till he had decoyed him to a secret place without the city. And now to put his hellish purpose in execution, he draws a concealed dagger, & turning to Larned, says "*Now prepare to die.*" This was a moment which brought in requisition the greatest coolness and the greatest intrepidity. Happily Larned's were sufficient for the occasion. Standing undaunted before the threatening assassin, he says to him, with an eye, a voice and a countenance which armed his words with power—"*In the name of the Almighty God I defy you to hurt me.*" The maniac dropped his dagger, and suffered himself to be conducted back to the city, in all the impotence of a child.

Horatio.

Foreign Religious Intelligence.

From the London Missionary Chronicle, Jan. 1822.

SOUTH SEA ISLANDS.—TAHEITE.

Matarai, June 21, 1821.

Mr. Nott observes, that during Mr. Wilson's absence (at the Colony) he had been very fully employed in translating, preaching, and otherwise instructing the natives, so that he had scarcely time to take his food; but Mr. W. having returned who would take part of the labor, Mr. N. would be more at liberty to attend to the work of translation, which the brethren consider as his special duty.

"Since August, 1820." Mr. N. says, "I have baptized about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptized in a few days."

Translation.—The Gospel of John has been printed, and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

Burder's Point, May 16, 1821.

As it respects the civil improvement of the people at the new station, we have also great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets and hats for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet, and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden, in which they grow sugar-canes, bananas, sweet potatoes, Indian corn, pumpkins, watermelons, some French beets, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit and fish, and which want no cultivation.

New Chapel.—Another thing which calls for our gratitude is, the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end, for the use of the children, which is filled every Sabbath-day. All the seats have backs, and there is a large table-pew, pulpit, and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendance of Brother Darling.

The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.

Captain Grimes anchored at Hapapa, or Matavia Bay, Taheite, on the 28th of April, 1821. Mr. Wilson and Mr. Hayward had accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

The Captain states that a few days before the Annual May Meeting, preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provision, the subscriptions of oil, &c. The Missionaries also began to assemble from the distant parts of the Island.

On the appointed day of meeting, the Chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

At ten A. M. the natives collected in the building appropriated to that purpose, (which no doubt is a wonderful performance, if we consider the means used in building,) to the number of 5000, men, women and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy, although, as is said, previously determined upon.

The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch. The natives then retired in a very orderly manner, and in a few days, the village from being thronged, was left with a very few inhabitants.

On the 23d, the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 10th of June the ship moved to Eimeo, (a distance of about 20 miles:) Having collected about 20 tons here, the captain sailed on the 26th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states, that in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations.—Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the Chief.

The chapel is a firm building, comparatively speaking, and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Capt. G. attended the native service, and was surprised to see the regularity and good order observed; the children were ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Rajatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, garden, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber, a platform is raised for the Chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a Chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

In a few hours every thing was ready, and on Wednesday the 4th, the captain sailed with the natives, and on the 8th arrived at Rurutu.

Extracts from the Journal of Mr. Crook, dated Mount Hope, Taheite, 1820.

(Happy death of a converted Native.)

June 26. This afternoon we buried *Fenaurai*, a member of our communion. He bore his illness with great patience, and was generally in a happy frame of mind. He appeared to be quite delivered from the fear of death, and longed to be dissolved, that he might be with Christ. I had many pleasing conversations with him during his confinement, and particularly the evening before he died, when he assured me, in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependence was upon his death. His conduct has been humble and irreproachable during more than two years that we have intimately known him. His funeral was attended by all the baptized, and many others, as well as our family.

August 19. A Paumotu man, who is a candidate for baptism, came to my study door to-day, apparently much dejected, and wished to talk with me about the state of his soul. His conversation was very satisfactory. His child-like humility, his simple and correct account of the way of salvation, and the apparent sincerity of his manner, struck me very forcibly. I took him by the hand, and recognized him as a fellow heir of the kingdom; and then returned to my closet overwhelmed with a sense of the love of God to these poor people, and his great condescension in employing such instruments as we are.

"These are the joys he lets us know
In fields and villages below."

27. Met all the communicants in the chapel, and baptized some persons. Set apart eight deacons, with the concurrence of the people. Read and expounded Acts vi. 1—8.

26. Much pleased with the attention of the Paumotu people; eight men and five women were nominated as candidates for baptism. They informed me that a company of about 100 are soon to join them from Papara, for the sake of religious instruction.

Sept. 2. Every day of this week, one or two families have been with me in my study, with each individual of whom I had spiritual conversation, and found the exercises pleasing and profitable.

3. Lord's Day. In the afternoon the children (about 150) were catechised by one of our deacons. It gave me much pleasure to hear him break the questions into lesser parts, to exercise the understandings of the young ones.

10. Lord's Day. At the common chapal, the king and royal family being present, after prayer a suitable discourse: Mr. Crook baptized the Infant Prince, who was named Teariitaria, and the Queen his mother, who was named Taaroa-rahine. Mr. Nott baptized Aimata, the king's daughter, and Pomare-vahine, the queen's sister, calling her Taaroamaiturai. Mr. Nott then preached on Luke iii. 8. "Bring forth fruits worthy of repentence." About 1000 persons were present.

21. Mr. Crook having paid a visit to Papara, (the late Mr. Bicknell's station) administered the Lord's Supper to about 32 persons. The rest of the congregation, nearly 1000, being present. Mr. C. says, "I felt affected at the solemn scene, and perceived the tears stealing from the eyes of some of the communicants."

25. Six deacons were proposed to be chosen.

28. The queen, as well as her sister, have engaged themselves as teachers in the adult and children's schools, and have been very diligent.

29. Got a correct list of the schools, and found they consisted of 139 men, 63 women, 97 boys and 63 girls. Total 362, besides those of Papara, 32.

Took down the names of the children of these 4 united churches, 126 in number, and directed them to bring them for baptism, on Sabbath day next.

Oct. 1. At sunrise upwards of 1000 people were assembled in the place of worship. Tati (a converted chief) the father of the family, commenced the service in a grand, yet truly humble manner. Mr. C. preached. Tehato (another converted native) concluded by prayer.

"It seems to be one of Satan's devices in order to destroy the good tendency of any truth, to get its advocates to hackney it out of measure, dwelling upon it in every sermon or conversation to the exclusion of other things."—*A. Fuller.*

MARINER'S CAUSE.

From the Portland Statesman.

PORTLAND AUXILIARY MARINE BIBLE SOCIETY.

The annual meeting of this Society was held on Monday, the 11th Feb.—The following Report of the Board of Directors of their proceedings for the year past, was read and accepted.

REPORT.

It gives the Directors of the Portland Auxiliary Marine Bible Society much pleasure, in making their first annual report to its friends, to be able to state, that the success of the Society in promoting the object of its institution, has exceeded their highest expectations.

The disposition manifested by the public toward the Society, has been particularly favorable, and appeals for pecuniary aid, when needed, have not been made in vain. The past, affords a cheering presage for the future, and it may confidently be asserted, that, to render the society all that could be expected or desired in relation to the object of its establishment, only zeal, and perseverance, on the part of those who manage its concerns, in a small degree proportionate to its claims, and its importance, are wanting.

The parent Institution, in diffusing around it, Light and Life, has not been unmindful of this Society; and the Directors acknowledge, with gratitude and pleasure, that they have been animated in their efforts, by a large donation of Bibles and Testaments from that Institution.

There has been received into the Treasury of the Society, three hundred and thirty-one dollars.—Two hundred and seventy of which, has been appropriated to the purchase of Bibles, and contingent expenses, leaving a balance of sixty-one dollars, which will be remitted to the parent institution, to the credit of the Society.

There have been purchased, and given to the Society, four hundred and twelve Bibles, and one hundred Testaments—Three hundred Bibles, and fifty Testaments have been distributed, leaving on hand, one hundred and twelve Bibles and fifty Testaments; which will enable the Society to supply the demands that may be made upon it through the inclement season.

For the last year, the Society has consisted of 179 members, who have paid their subscriptions, namely, 10 life members, 96 annual subscribers, and 73 who subscribed for one year. In addition to these, there are 70 subscribers who have not paid their subscriptions; the latter class, consists exclusively of sailors, who were bound to sea at the time of becoming members.

In October last, the Rev. Dr. PAYSON at the request of the Directors, delivered an Address to Seamen. All in Port were requested to attend; it is believed that they all, or very nearly all did attend.—It was highly gratifying to notice the interest and attention evinced by them.

The immediate consequences were, that one hundred and fifty applied to the society the two following days for the "*Word of Life*," eighty of which, became members of the society; and thirty-two paid their subscriptions, and received certificates of Membership.—So favorably was the address received, and such was the general opinion of the good effects it was calculated to produce among this class of the community, that the Directors, so far exceeded the object of their appointment, as to request of the Rev. Author a copy for the press; feeling assured that a discriminating and liberal community, would rightly appreciate the tendency of the address, and afford the necessary pecuniary aid for its publication without encroaching upon the funds of the society.

The expectations of the Directors were not disappointed. A generous public afforded its aid, for two Editions of the Address, of 9000 copies, besides leaving a surplus in the Treasury of $66, for the promotion of the original objects of the society.

The Directors, feeling desirous that other communities beside this, should be benefitted by the address, have sent to many of the maritime towns, some of the cheap edition, to be disposed of at such low prices, as it is hoped will induce those who feel an interest in the moral and religious welfare of seamen, to purchase for gratuitous distribution.—From this source they anticipate further aid to the funds of the society.

It has been an object with the Directors, to place the Bible in the hands of seamen, under such circumstances as would be most likely to cause them to value it. After a trial of various methods, they are of opinion, that to induce them to become members of the society, and receive the amount of their subscription in Bibles, is the most effectual method. A certificate of membership, is valued by them, as an evidence of good character.

The distribution of the Scriptures, h— principally been confined to those on board vessels ready for sea. Seamen thus situated have rarely in possession money sufficient to constitute them members of the society. In these cases, Bibles, subscription papers and certificates of membership, have been entrusted to the master, with a request that he would furnish the Bible to those of his crew who were destitute, and propose to them to become members of the society, and permit him to retain the amount of their subscription, from the wages that might be due them at the termination of their voyage.

The most beneficial effects have resulted from this mode of proceeding; and an instance seldom occurs, where there is a right disposition on the part of the master, that this method does not add to the funds, and members of the society.

The Directors have much pleasure in saying, that they have had the most cordial support and assistance, both of a pecuniary, and personal kind, from the Masters of vessels, in promoting the objects of the society. Without their assistance, or their acquiescence, in the doings of the society, little good comparatively, would result to those for whose benefit it was instituted—with their zealous co-operations, the benefit would be almost incalculable.

It may safely be asserted, that at no period has the character of the American sailor been so corrupt, as at the close of the last war with Great Britain. This fact may be accounted for, by the demoralizing effects of war, and the debasing influence of privateering.—If every good feeling, and principle, was not obliterated in those who fell into the hands of the enemy, at the time of their capture, Dartmoore prison completed the work of moral depravation. The Bible, it is hoped, is fast curing the evils thus produced.

He who risks his property at sea has increased guarantees for its safety, by placing in the hands of every sailor a Bible—this will enable the master, to repose with more safety in the night watch.

The Bible, is a good substitute for stripes and imprecations, in the government of a crew. The Bible counteracts all tendencies to intemperance, to theft, to desertion, to perjury, to mutiny, to piracy and to murder—all therefore, who have any interest in commerce, have an interest in Marine Bible Socities; for the law that the Bible inculcates, is operative when human laws have no executors to enforce them.

The Directors are of opinion, that, there has prevailed to a very great extent, an impression that no efforts, however well directed, could meliorate the condition of the common sailor in a moral or religious respect; and that, it was futile to make any attempt of this nature. This opinion seems to have been imbibed more deeply, and maintained with more pertinacity, by those who were most conversant with their habits.

It is exceedingly gratifying to the Directors to be able to observe, that a material alteration in the public sentiment, on this subject, has taken place, more particularly, with the masters of vessels, and that, they are now looked upon as men, for whom Christ died.

It is a stain upon the Christian world that this class of the community, living as it were under the droppings of the sanctuary, and in the centre of civilization, should be, of all others the least civilized, and understand the least of the oracles of God. When it is considered that through the instrumentality of seamen, the comforts of social life have been increased, civilization promoted, civil liberty improved, science enlarged, new continents discovered—Christianity diffused and the heralds of the cross conveyed to those who are ignorant of the true God and Jesus Christ, it is demanded, at the hands of those, upon whom any of these blessings have fallen, to repay the debt incurred, by teaching them, the "way that tendeth to life, happiness and peace." We trust, the darkness is passing away, and that those,

"*Whose march is on the mountain wave,*
Whose home is on the deep,"

will receive in some degree, that attention to their spiritual necessities which the immortality of their souls demands. *Portland, Feb. 11, 1822.*

The following Officers were chosen for the ensuing year.—Capt. JOSEPH TITCOMB, President; *John Dicks, Thomas Browne, William Wood,* Vice Presidents; Mr. *Richard Cobb,* Treasurer; Rev. *Petrus S. Ten Broeck,* Cor. Sec'ry.; Mr. *Rufus Emerson,* Recording Secretary, and 16 Assistant Directors. Published per order of the meeting.

R. EMERSON, *Rec. Sec'ry.*

Communicated for the Christian Repository by a young Gentleman in NewCastle, Delaware.

The Rev. Mr. JOHN E. LATTA has recently preached several times to the crews of the vessels which have been detained by the ice in the port of New Castle, since the commencement of this year.

The selection of the subjects of these discourses was felicitous, and the manner in which he handled them evinced a perfect knowledge of those peculiarities of character which distinguish our sailors from other classes of their fellow citizens.

The occupation of those who "go down to the sea in ships," is to the orator an inexhaustible mine of splendid metaphor and beautiful imagery; of these the preacher availed himself with all the skill of a finished rhetorician.

The sailors were uniformly decorous; all were attentive, and many devout. At the close of each discourse they were invited to come forward and receive Bibles; this they did with alacrity.

These sermons were delivered in a room gratuitously allotted by Mr. Bennet Lewis for the purpose.

The liberality displayed by this gentleman in preparing the apartment at his own expense for worship, entitles him to the thanks of all who have at heart the diffusion of Christianity. The room was tastefully decorated with flags from the shipping in the harbor.

We trust the mariners who heard these sermons feel that to support the honor of their country's flag they must not only be brave in the hour of battle, but upright in their lives.

Scoffers at these pious efforts to christianize these mariners cannot deny *this fact*, that less immorality has been observed among the sailors in the port of New-Castle this winter than any preceding one. We have remarked too, with great satisfaction, that many of the mariners have attended Divine service, regularly, in our churches, on the Sabbath.

SANDWICH ISLANDS.

The following Communication is from the Rev. ABNER MORSE, *of Nantucket.*

In the course of the ensuing season between 30 and 40 ships will leave here for the coasts of Japan; and in their passage touch at the Sandwich Islands. Others will sail from neighboring ports who will take their officers from this. Such as leave between March and September, will cruise awhile off the coasts of South America: such as leave between September and the middle of January, will go directly to those Islands. Though from the nature of their employment, a degree of uncertainty may attend sending by these ships, yet they are all designed for that place; and in case any one is diverted from her course, it is calculated that she will speak with vessels bound directly there. As many of them are large, and their owners particularly interested in the civilization of the natives, it is hoped that free conveyance may be had for a considerable quantity of articles for the mission.—Sufficient encouragement, it is thought, h— already been given, to justify the collecting of materials for several houses to accommodate the missionaries who are to be sent out the following summer.

A ship now building at Haddam, on Connecticut river, will be launched in the spring, and fitted out of this place, under the command of Captain Reuben Weeks. He very kindly offers to take out for the patrons of the mission, a house-frame, a pair of mill-stones, and a quantity of brick, and leave them with the missionaries when he shall touch at the Sandwich Islands. He further offers to bring to Nantucket, other frames, and a quantity of lumber to be conveyed thither as opportunities may be presented. Persons wishing to avail themselves of this offer, are requested to write Captain Weeks the dimensions of the articles which they propose to furnish.—Free conveyance for like articles to the missionaries, may be had by one, and probably by three other ships now building at Haddam. Letters for the missionaries, directed to the care of the Nantucket Post Master, and either left at the Missionary Rooms in Boston, or forwarded to him by mail, post paid, will be sent out without much delay. Packages of no *very great bulk*, directed to the care of William Coffin Esq. of Nantucket, and either left at the store of Frederick R. Bunker, 248 Fr. street, New-York, or at the store of Davis and Center, Albany, or at the store of Mr. Norman Smith, Hartford, or sent to the Missionary Rooms in Boston, will be brought here and taken out without freight. When equally convenient, the latter way of conveyance should be preferred. When articles are forwarded by the way of Hartford, Albany or New-York, it is desirable that they should be reported to Jeremiah Evarts, Esq. of Boston.

An arrival here, direct from the Sandwich Islands, is daily expected. A number of sober intelligent men, lately from Valparaiso, state that that healthful and flourishing city contains from 8 to 10,000 inhabitants, half of whom are from Great Britain and the United States: that the Catholic Priests have lost most of their influence, that a humane Englishman bears the greatest sway in the place, and that one of our own countrymen entreated them to put him in a way to purchase a Bible, observing that he had lived there 13 years without being permitted to see one. From all I can learn, it appears highly probable that a prudent missionary might establish himself there to great advantage. It is probably an eligible place for an English school-master. Thousands of our own language touch there every year, and many hundreds from this Island. Perhaps a free passage, with good accommodations, might be obtained here for some *Mills* to go and explore that part of the world.

For the Boston Recorder.

MISSIONARY FIELDS.

Mr. EDITOR,—Having been kindly favored with a sight of the proof-sheet of the Missionary Herald for March, in which the donations to the American Board of Foreign Missions, for the past month are acknowledged, I was surprized and delighted to see what success had attended the setting apart of Missionary Fields. I looked over the list very hastily, as the sheet was wanted, and minuted down the items as they met my eye. Perhaps some escaped me. But on adding up what I had discovered, I found the sum total of the proceeds of Missionary Fields, which had been remitted to the Treasurer of the Board, during the past month, to be $613, 57. More than $250 of this sum came through that very efficient institution, the *Christian Depository*, of Northampton and vicinity; being the avails of Missionary Fields cultivated in that town the past season. Now, though this may be what is called a *harvest month* to the Board, in respect to the avails of Missionary Fields, it is certain that something, (I know not how much) has been received from them in past months; and much more, we hope, is yet to come.

Mr. Editor, the spring is approaching, and will, no doubt, bring with it green and luxuriant fields. Upon these fields God will send down the showers of heaven, and is now bringing back the sun to pour down upon them his vivifying rays. What if you should hint to your readers the propriety of making some return? They will find, as I have been told by those who have made trial of this course, (for I have no land myself,) much satisfaction in so doing. Indeed it must be so. How much a good man's reason, and conscience, and sense of propriety, and notions of interest, as well as his love for souls, and affection for Zion, and zeal for the Saviour—all conspire to speak peace to his soul, and prosperity to his labors, and an abundant reward for all his toils!

I have travelled a little, Mr. Editor, and wherever I have been in the country, I have found much land suffering for the same reason that the heathen suffer;—I mean for want of attention. Now, though I would not treat this subject lightly, nor appeal to a merely selfish interest, it occurred to me, that while the farmer, by a little extra labour is raising something for the benefit of the heathen, he will be improving his farm. However, I would not have him set apart the worst of his land for this purpose. In ancient times God always required the best of a man's substance, the first of the fruits, the first of the flock, &c. As Lord and Proprietor of the world, and the giver of every good thing, he is certainly entitled to the best.

Your readers will perceive, Mr. Editor, that what Missionary Fields have sent into the Treasury the past month, will, in ordinary circumstances, comfortably support an ordained Missionary one year among the heathen. And who of the contributors are the poorer for it? Ask them, and each will reply, "I certainly am not." Ask them if they regret their labor. "Very far from it." They feel, they acknowledge, that it is a choice blessing to be permitted to labor in such a cause, and for such an object, and where so much good may easily be secured.

But I must bring my remarks to a close. I hope some one of your readers, who has more leisure, and more acquaintance with agriculture, than I have, will take up this subject, and, making a few calculations, will give us a full and convincing apprehension of the powers, and facilities, and recommendations which properly belong to this method of raising money, to aid in sending the Gospel to all lands. I would not have him confine his remarks, as I have done, simply to missions, but would have him extend them so as to embrace all the principal systems of operation, which are now acting powerfully, though in concert, upon the world. R.

REVIVALS OF RELIGION.

From the New-Haven Intelligencer.

A considerable number of ministers of various denominations, in different parts of Great Britain, have at their social meetings during the last summer, made the outpouring of the Holy Spirit in larger measure, the subject of their serious consideration; and they have determined to abound more than formerly in their private supplications, (statedly or occasionally) for the promised blessing; and to preach on the person and offices of the Holy Spirit, as frequently as may appear to them expedient.

When our Saviour was about to leave his followers in sorrow, he said, "It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment." An earnest of this promise was given in the great revival of religion on the day of Pentecost, when many were pricked in their hearts, and made to cry, "Men and brethren, what shall we do to be saved?" and the same day were added unto them about three thousand souls. In these latter days, Christ has not forgotten his promise, nor the Holy Spirit his office. In the revivals of religion which are spreading over our land, the same power and mercy are displayed; the same effects are produced on the hearts of sinners; the same anxious enquiry is made by those who are pricked in the heart;—and when the same instruction is given and followed, the gift of the Holy Ghost is received. And the Lord is thus, we verily believe, adding to the church daily such as shall be saved.

We are encouraged to state, that notwithstanding our ingratitude for past mercies, the influences of the Holy Spirit are not wholly withdrawn from this city.—Some who have remained secure till this time, are making the important enquiry.—In one of our neighboring villages, several have recently been brought to hope that they have been guided by the Spirit of truth into all truth.

In Wilton and Reading a powerful work of grace has commenced; 70 or 80 are said to be under deep conviction, and some are rejoicing in hope. As far as the work has extended, it is remarkable that scarce a family is passed by.

In Great Barrington, Ms. a correspondent observes,—About 30 are rejoicing in hope, and the revival appears to be spreading all over the town. In Sheffield they number 90 hopeful subjects of grace. In Stockbridge the work goes on rapidly: 70 have already professed their faith in Christ and united with the church. In West Stockbridge, appearances are promising. In Lenox, Lee, Tyringham, New Marlborough, Egremont and Lanesborough, the work of the Lord is progressing.

From a letter published in the Christian Secretary, at Hartford, it appears that revivals in Conway and Ashfield, wear a pleasing aspect. In Ashfield there are probably from 70 to 80 hopeful converts; in some families, 5, 6 and 7 subjects of the work; it is still going on powerfully. God has seen fit to bring down the pride of some of the most stout hearted sinners, and to cause them to bow submissively at the foot of the cross, and to rejoice in his salvation. HE seems to give his spirit in answer to prayer.

Extract of a letter from a Gentleman in Fairlee, Vermont.

In Lyme there is a great reformation in all quarters of the town. In Thetford, there is about three hundred under serious impressions, and 200 hopefully converted.—They have meetings every night in the week; frequently 400 meet at one house—as many again as can get in.—It appears to be among all denominations of people; they all meet together without any jarrings; and the chief enquiry is, *what they shall do to be saved.* I suppose such a time has not been known since Whitfield's day. The first of the reformation in Thetford took its rise among the Calvinistic Baptists, but spread among all denominations. There is something of a reformation in this town and also in Bradford.

Extract of a letter, dated Henderson, N. Y. January 12, 1822.

The revival in this region began about 4 months since in the village of Adams, and soon became general. It soon broke out in Lorrain, Ellisburgh, and Rodman. About two months since it broke out in Henderson. The work has been preceded by the most astonishing spirit of prayer that I ever witnessed, which continues. I cannot describe it to you. Suffice it to say, that in a number of instances, Christians have prayed all night. In these five towns since the work began, there have probably more than 500 souls been translated from the kingdom of darkness into the kingdom of God's dear Son. Among those that have been hopefully converted, are some of the first characters of our country. Deists and Universalists have forsaken their soul-destroying principles, and embraced the Gospel of Christ. The child nine years old, with the gray-headed, have had their mouths filled with praises to God.

Wilmington, Del. Feb. 16.—Various exaggerated accounts, relative to the good work of grace which seems to have commenced in the Presbyterian church in this place, having gone abroad, we deem it proper to give our readers a short account of it in this incipient stage. This church having experienced some years ago a considerable refreshing season, had continued to feel the good effects ever since, until within about six months since, when the Lord had so far withdrawn his smiles, as that the number who came to her solemn feasts had rather diminished than increased. Still the children of God were much engaged, and determined to "trust in the Lord, and stay on the God of their salvation." The pastor had began a course of pastoral visits, in which he had progressed to a considerable extent; pressing on Christians the necessity of more engagedness, and on sinners to *turn to the Lord;* not without prospects of success—the church continued to pray and wrestle with God; determining with Jacob, that they would not let the Angel of the Covenant go, until he blessed them with a revival—appearances were favorable & unfavorable alternately—now hope predominated; then despair. In short it was a dark season in the church. In this state it was, when a young student from Princeton, having been specially invited, came amongst us, about two weeks since—he, with the Pastor, advised that the church should give themselves to special prayer and supplication for a season—divide themselves into couples, and visit families, pressing upon old and young the necessity of *immediately giving themselves away to God*—this was attended to partially—prayer meetings were held almost every morning at 7 o'clock, and evening, besides several on the Sabbath: these were always well attended, sometimes to such a degree that after filling the aisles, stairs, windows, &c. many persons who could not get inside the house, went away—at such times the exhortations of Mr. L. were exceedingly pointed, partaking very much of the character of our Lord's, "Ye serpents ye generation of vipers, who hath warned you to escape the damnation of hell;"—sinners became dreadfully alarmed; saints were stirred up, and there was soon the appearance of a revival amongst us—many attended meetings who had been strangers to a place of worship for years, and were seen anxiously pressing in, and enquiring what they should do—In fact almost the whole town was in an uproar, Christians rejoicing, and the Lion and his subjects roaring; but the latter appeared to be chained enemies. The greatest solemnity attended the meetings, and it was difficult to induce the people to leave them when the services were over; and when they went, it was with apparent regret.

On Wednesday evening last a meeting was held for conversing with those under awakenings, at which upwards of 60 of this description were present—about one third of whom professed to be rejoicing in hope—the remainder were anxiously seeking. In this work, the Lord has manifested himself "in the still small voice of his Spirit," there being but little bodily agitation. Whether this work be entitled to the character of a "Revival," or no, we are not competent to say; certainly it is something more than ordinary, and is so confessed by saint and sinner—time will test it. In the mean time, it affords abundant ground for saints to pray, and that mightily to God, to continue his work: and for sinners to be alarmed, lest, as, "Jesus passes by," their eyes be not opened and they left to perish.

There is also a hopeful prospect of a refreshing season in New Castle. We shall continue to record the progress of this good work, should it continue, with the hope that the churches all around, who hear thereof, may glorify God in our behalf, and take encouragement on their own. Gladly would we fill our columns with such good tidings from every corner of the church.—*Ch. Repository.*

REVIVALS IN BENSON, VT.

Extract of a letter to the Editor of the Monitor, from Rev. Dan Kent, dated Benson, Feb. 7, 1822.

"Since my settlement in Benson about thirty years ago, there have been eight or nine seasons of special awakening and reformation. In the summer of 1803, a work began, which issued in adding to our church 160 in the course of the year. About four years after was another season of special grace, in which, about 30 united with the church. Five years after, a partial work prevailed here, when 11 or 12 were added to the church.

"Five years ago, a great work began, & through divine grace 130 were added to the church that year. The last revival began last June, and progressed wonderfully. The youth from twenty-five to thirty, were generally members of the church before this; so that the greater part of the new converts are between twenty-five and ten; more of this class have come forward to the church, than in any previous season of revival.

"In the course of two or three months, 140 have united with the Congregational Church—perhaps about 40 with the Baptists—and with those who have been added to the Methodists, the new professors, I think, will amount to about 200. At our communion in September, 32 united, in November, about 100, at the next communion 11 were added, and, perhaps, 30 more hope they have passed from death to life, who give comfortable evidence of a change of heart."

Extract of a letter from a clergyman in the county of Jefferson, N. Y. dated
Adams Jef. Co. Dec. 26, 1821.

Brother ———, "The Lord has been, and still is, carrying on a glorious work of grace in this region. You will recollect that I was in haste to get home, on account of some favorable appearances in my congregation before I went away.—Those appearances had rather increased, I found, when I returned. I began visiting—Our meetings soon became full and solemn; numbers were awakened, and heard to inquire "what shall I do?" A good number in our bounds have been brought to rejoice in hope. I do not know what number, I presume however, as many as *one hundred*. This has spread into a number of neighboring towns and societies. It soon commenced in the Congregational society in Rodman, where it has been very powerful as well as in Lorrain, Ellisburgh and Henderson. A powerful revival has commenced both in the Baptist and Congregational societies, in the north part of this town. In Henderson, the work is peculiarly interesting. The Congregational and Baptist Societies, are perfectly united. There is a wonderful spirit of prayer; and many have been brought to rejoice in hope."—*Ballston Gazette.*

BOSTON RECORDER.

SATURDAY, MARCH 2, 1822.

The following Remarks have been hastily prepared, and are not designed to supercede a more labored article on the subject, if such an one shall be offered by any friend to just principles of Christian communion.

Beverly Result and Reply.

It was our intention to have reviewed these documents at some length, and to have gone into an examination of some of the novel principles advanced in the Reply. Accordingly we commenced the task, but soon found that on the broad ground we had taken, we must write a volume, rather than a brief article, adapted to our limits. Besides, a long discussion of the subject is needless. The whole controversy may be reduced to a single point, viz. Has any church the right to hold its members, contrary to their wishes, when they are in good standing, and when in their own view, they can better discharge their duty to God and themselves and the church at large by a removal of their relation.

And on this point we consider the arguments of the council in their result, conclusive. Even the first church in Beverly clearly thought them so till the year 1814. Then, by some mea[ns ...] first learned that they had always labored u[nder a] mistake; that they had not fulfilled their [cove]nant obligations and that the liberty where[with] Christ hath made his children free, consi[sted in] enacting and executing laws at the bare w[ill of] the majority in the church without regarding [the] conscientious scruples of the minority. No[r was] this all which they learned at this time. For [they] discovered also, that no member of their com[muni]ty how much soever aggrieved, and how pure [so]ever in his moral and religious character, has [a] right to redress, he is bound so firmly by the [or]ders and regulations of the church—orders and [re]gulations that he has had no hand in forming, [and] against which he protests, that he cannot even [ap]peal to a higher authority; & any authority [that] attempts an interference in his behalf is [guilty] guilty of authorizing a violation of a first pri[nciple] in morals!

This indeed is an enlargement of views w[hich] we had not anticipated at so early a date from [the] first Church of Beverly. What! enact a law [that] no member shall be released from covenant [en]gagements to *them*, and permitted to enter in[to co]venant engagements elsewhere? A law that [binds] the conscience and imposes a perpetual restri[ction] on intercourse with chosen Christian friends! And to sum up all, a law incapable of alter[ation] or amendment, by the advice of "any co[uncil] however convened"—so that neither the agg[riev]ed individual, nor an exparte council, nor a m[utu]al council may attempt to change the unalter[able] decree! If this be liberality, or reason, or com[mon] sense, we confess ourselves wholly destitute [of it].

The case of Miss Kilham has ever seemed t[o us] a very plain one. She had no voice and no [part] in forming this arbitrary rule. She connected [her]self with the church in the hope of finding [in it] the edification and comfort that a Christian ne[eds;] she was disappointed; divine truth was not [exhi]bited in such a manner as to meet the desi[res of] her heart, or she had not that spiritual fellow[ship] with her brethren and sisters in the church, w[hich] she regarded as a chief privilege of the church [re]lation. We do not say that her judgment [was] true or false—on that point she must give acc[ount] to God; but such were her views and feeli[ngs] that she could not be happy in the continuan[ce of] her connexion. It was a state of thraldom. [Her] sympathies, her affections were mingled with [those] of another body of professed believers. Now w[ho] can justify a rule or regulation which shall m[ake] this bondage perpetual? Was not the ch[urch] to which she wished her relation transfe[rred] a church of Christ? Was she not at lib[erty] to judge of what ministered to her own edificati[on?] If Paul might have been heard in relation to [the] standing rule of the first church, he would h[ave] said—"Love worketh no ill to his neighbor; w[hy] dost thou judge thy sister—or why dost th[ou] set at naught thy sister—let us not there[fore] judge one another any more, but judge this ra[ther,] that no one put a stumbling block, or an occa[sion] to fall in a brother's or sister's way.—If thy bro[ther] or sister be grieved with thy meat, now wal[kest] thou not charitably; destroy not with thy m[eat] them for whom Christ died."

In reply to this it is said, that Miss K. was not [de]nied a *recommendation*; that she was at liberty [to] worship and commune where she pleased, but a dismission was refused to her. According to [this] interpretation of the standing rule, it is not [de]signed to strengthen the actual but only the no[mi]nal relation of the church members. It will per[mit] every individual of the first church to obtain a re[commendation] to the constant enjoyment of privi[le]ges in other churches, & allow them to absent the[m]selves from communion & worship year after ye[ar] if their name simply stand on the records of the f[irst] church! Can such a rule contribute to good order, or, could it be designed for any good purpose? If [we] could suppose the first church capable of descendi[ng] to dishonorable artifice, we should conjecture th[at] this plan was contrived merely to save appear[an]ces, to keep up the show of liberality, while th[ey] bound fast the consciences of their members. I[s] church relation, in truth, only a *nominal* thin[g?] Does it involve no duty more sacred than permitti[ng] one's name to remain on the church books? We [are] persuaded it is not so regarded by the truly c[on]scientious. They feel bound, so long as their re[la]tion continues to watch over their brethren, to di[s]charge toward them the duties to which they ha[ve] originally pledged themselves;—these obligati[ons] are not cancelled by a letter of recommendatio[n;] they remain in full force till a dismission is obta[in]ed. It is obvious therefore that such a letter of re[commendation] cannot relieve the conscience, [for] it dissolves not one of those ties that have beco[me] insupportably grevious, and it gives no liberty [to] enter into similar relations with churches of a mo[re] congenial character. Such a letter, therefo[re,] however "full and affectionate" it may be, is b[ut] a stone to the child that asks for bread: it affo[rds] him no relief, & renders his trying situation but more trying.

Still it is said that many churches ha[ve] adopted the same rule. We have only to re[ply] that we were not before aware of the fact, and s[orry] sorry to be made acquainted with it now, for [no] church, we are well assured, can be in a flourishi[ng] & happy state that adopts a rule so clearly oppo[sed] to the Spirit of Gospel charity. It is really sec[ula]rizing the church, and infusing into it the selfi[sh] spirit of the world; it is a virtual denial of the pri[n]ciples of communion; it is saying loudly, "[we] have no confidence in sister churches, nor do w[e] wish any other than a nominal fellowship w[ith] them." This may be policy, but it is not "th[e] wisdom that descendeth from above;" it may c[on]sist with the interests of a party, but not with t[he] interests of Christianity.

But we are told, "there is not an instance [of] dismission recorded in the New Testament, b[ut] many instances of recommendation;" that t[he] latter, is the only mode which is justified by scrip[]ture example." And what does this prove; cer[]tainly that Dr. Abbot and his church have do[ne] wrong from the beginning, till 1814; and sinc[e] that time, when it is supposed they were first con[]vinced of their error, they have dismissed another member whose convenience required it. Now if the example of scripture is the law of Christ's church, if it is permitted us to go only so far as we may plead the conduct of the Apostles and primitive disciples, then Dr. A. and his church have sinned in one instance at least, with their ey[es]

open. Either scripture example is a rule in this case, or it is not a rule; if *it is* a rule, then, in no circumstances ought the member of a church to be dismissed;—if it is *not* a rule, then it does not sanction the standing rule of the First Church.

It is said also, that the Platform discourages removal from church to church. It does so. And every friend to Zion must wish to discourage such removals, except for "just and weighty reasons."

But when the Platform ("always on this point, good authority") says, "it is therefore the duty of church members, in such times and places where council may be had, to consult with the church whereof they were members, about their removal; that accordingly they having their approbation, may be encouraged, or otherwise desist;" does it justify a church in establishing or maintaining a rule against dismissing a member in any case, or only in very extraordinary cases? Does it suppose the members of a church to be so bound, that repeated applications for dismission, and the plea of "just and weighty cause," can give them no chance of succeeding? "If the members' departure be manifestly unsafe and sinful, the church may not consent thereto." Would the first Church pretend that it was unsafe and sinful for Miss K. to transfer her relation to the third Church? Have they not already dismissed many members to that church? "If the case be doubtful, and the person not to be persuaded, it seemeth best to leave the matter to God, and *not forcibly detain him.*" Did the first Church find their warrant for refusing Miss K. a dismission, or a council in *this* rule of the Platform? In the fourth section of the same Chapter, this "good authority," referring to just reasons for a member's removal, says, "In these or like cases, a member may lawfully remove, and the church *cannot lawfully detain him.*" One of these reasons is, "If a man cannot continue *without partaking in sin;*" or, in the words of the Apostle, without "having fellowship with the unfruitful works of darkness." Now what Miss K.'s views of the doctrines preached in the first Church are we do not know, and what the doctrines themselves are, we do not know. But if she could find more "edification" in the third Church than in the first, we must presume it to be because the doctrines preached in the first Church are not the same as those preached in the third Church; and knowing what the doctrines of the third Church are, we are free to say for ourselves, that we could not remain in the first Church.

The "Reply" evidently considers it no privilege of an individual to judge of what conduces to his own edification—a private member of the church is not able to judge for himself whether he is edified by the preaching he hears or not! Who then *must* judge? Why, surely the church and the minister. A Church approves of their minister—the minister approves of himself; therefore any individual member of the church dissenting from this general sentiment of approbation, must, ipso facto, be in the wrong; he *must* be edified, though, alas! he knows it not!

The "Reply" asks, whether the council are content to dismiss a member from their own churches, *if he thinks it for his better edification*, to a Baptist church, or an Universalist church, or a Romish church. It is presumed that Dr. A. does not mean to compare the third church in Beverly, to either of these; though it is no disgrace to be compared with Baptist churches, whose doctrinal views are correct; but it was certainly unfortunate for his argument, to state "these strong cases." We cannot answer for the council, but we presume that if they have Baptists, or Universalists, or Roman Catholics, or even Unitarians in their churches, they will not establish the standing rule of the first Church in Beverly, in order to prevent their removal. The council, would no doubt endeavor to convince such as embrace errors in their churches, of the danger of those errors, and if possible "recover them from the snare of the devil;" but they would fling the door wide open for their departure from their churches, and hasten them out, rather than hold them back, when they found it impossible to convince them that their "better edification" would prove their ruin.

We pass over the remaining comments on the reasoning of the Council, as to the propriety of dismissing members for "better edification," because they are in some instances fallacious, and in others, merely a repetition of what we have already animadverted on.

And on the whole, we have seen no reason to change our opinion as to the arbitrary and unchristian character of the standing rule of the First Church. By how many churches soever it may have been adopted, it is evidently inconsistent with the spirit and letter of the Platform, and yet more so with the liberal nature of Christianity, and the dictates of common sense. It might be tolerated in the darker ages of the church, but cannot be tolerated long in the present enlightened age, unless under the influence of prejudice and bigotry.

There is another point on which silence would hardly be forgiven us. We refer to the proposition, "that a private member of the church cannot of right convoke a Council." In proof of this, the "Reply" relies on the silence of the Platform, on the authority of Dr. Worcester, and on the dictates of common sense.

As to the silence of the Platform, if admitted, it is merely a negative evidence, and proves no more than that its framers could not foresee, and did not provide for all the exigencies to which individual members of churches might be reduced. But we conceive that the Platform is *not* silent on this subject. It does not declare in so many words, that any individual church member may convoke a council whenever he pleases, but without prescribing the manner in which a Synod or Council shall be convened; it does declare that such "Synods when orderly assembled, and rightly proceeding according to the pattern, Acts 15, we acknowledge as the ordinance of Christ." This pattern determines *nothing* as to the manner in which Councils shall be convoked, only that when difficulties arise, they may be brought before the Elders, discussed and decided upon. It cannot be material whether the grievance be felt only by an individual or by several individuals, by a minority or by a majority of the church; if the grievance exist and admit of no removal by other methods, a Synod may be called by the suffering party, to give advice and afford relief.

The authority of the lamented Dr. Worcester has been appealed to, and regret expressed that since he can neither explain nor vindicate his conduct, the Result should state that his conduct in later life did not comport with the principles he maintained at an earlier period. But such regret is unnecessary; for it is a well known fact, that when his "Facts and Documents" were urged as authority against him, not many years since, he replied that "he hoped he had not lived and studied the Scriptures and the principles of Congregationalism ten years longer, in vain." This fact discovers his magnanimity, and his willingness to submit to the charge of inconsistency, rather than maintain his early principles at the expence of truth. But this is not all. Twenty years age, when the "Facts and Documents" were published, and when the Dr. unequivocally denied the right of individuals to the power of calling Councils, he declared himself in the most explicit terms willing to join in a *mutual* Council with *any of the members* of his Church who felt dissatisfied with any of its measures.* Had Miss K. met with the spirit of Dr. W. in her Rev. Pastor, she would not have been under the necessity of asserting her right to an ex-parte Council—her request for a mutual Council would have been promptly met, and all parties saved many unpleasant feelings. But no. She might neither have her request for dismission granted—nor her request for a mutual Council—and must be denied the *right* of an ex-parte Council! Where, we humbly enquire, is the authority for lording it over God's heritage in this manner? Is it in the Platform? Is it in Ratio Disciplinae? Is it in the "Facts and Documents;" or finally, is it in the dictates of "common sense"? "Is it reasonable we ask that the orders and regulations of a Church should be" oppressive "to a single member" especially—"to an individual woman who in most, if not in all our Churches is in fact not regarded as an acting member," and therefore entitled to a treatment more delicate than can be claimed by an individual brother? "Does it accord with our notions of balanced liberty that an individual who is not entitled to vote on ordinary occasions," and of course has no agency in establishing the regulations of the Church, ought therefore to be bound *fas vel nefas*, by those regulations, and denied the right of appeal, however injurious to her peace of mind and usefulness her situation may be?

It is to be regretted that the "Reply" attempts to fasten on the Council the charge of "authorizing the violation of a first principle in morals." The Christian public will judge where the guilt lies, if guilt there be. If Miss K. had *right* on her side, the Council did no wrong. If the First Church in Beverly have by oppression made a wise man mad, let them answer for their conduct to God.

* *See Facts and Documents, page* 50.

FOREIGN ABSTRACTS.

Ireland.—The "Irish Evangelical Society" support a Theological Academy at Dublin, which has eight students on its lists. It has already furnished six faithful ministers, who with several others from other Academies are occupying large and promising districts of itinerant labor in that almost benighted land. The students also, preach regularly on the Lord's day at seven different places in the vicinity of Dublin, with much acceptance and encouragement.

Mr. Ward, in his "Hindoo Literature," says, that of persons grown up to maturity among the male population of Bengal, not more than one in five can read; and the women are far more ignorant; the jealousy of the Hindoos not permitting them to learn, lest they should become proud and be excited to engage in clandestine correspondence, from which some great calamity would follow to them.

The exertions of the "London Missionary Society" have been so much increased since their last anniversary in May, and they have sent out so many new laborers, that durisg the first six months of the year, their expenditures exceeded their receipts by more than $35,500; and yet many new fields of labor are presenting themselves and urging the most powerful claims on the compassions of the Directors.

The Church Missionary Society employs upward of 200 laborers—has more than 10,000 children under instruction, maintains a number of printing presses, and has erected many Churches, where thousands hear the word of God, and many hundred communicants attest the sanctifying influences of the Holy Spirit.

The Governor General of Siberia, on a late journey into the most distant parts of Asiatic Russia, made it a prominent object to establish Bible Societies at the different places he visited in his progress. At Nertschinsk, near the frontier of China, he formed a Bible Association principally with a view to the benefit of the wretched criminals confined to the mines in the vicinity, and 2434 dollars were collected in three days. At Kiatcha, the frontier town between Russia and China, where the two nations meet for purposes of trade, another Society was formed, and 5463 dollars subscribed in little more than one month. At Yakutsk, another auxiliary has been formed, and about 650 dollars at once collected. This town is on the river Lena, in 62° N. lat., and the Society here established will extend its blessings to the most distant shores of the Arctic ocean. The Governor General seems determined that no inhabited part of his vast government shall long remain destitute of the words of Eternal Life.

Five different languages are in use among the common people of Great Britain, rendering necessary five different translations of the Scriptures for a population of only fifteen or sixteen millions. The exact number of languages in India is not yet ascertained, but nearly forty have been found—so differing from each other as to require separate translations for each.

The Serampore Mission has a type foundery—a paper manufactory, seventeen presses in operation, and workmen of every description, connected with it. It has all the varieties of type necessary to print the Scriptures in every language of India.

The Continental Society, London, is composed of Episcopalians, Presbyterians, Independants and Baptists—a good pledge that its object is simply the preaching of the gospel of Christ.

The Rev. P. Treschaw, agent of the British and Foreign Bible Society, had an interview with the king of Sweden, in August last, when his Majesty closed a pretty long conversation with these words —"You see therefore, Sir, that as a Christian and a King, I feel myself bound in duty to support the circulation of the Bible."

Sandwich Islands.—A letter to the Editor, from a gentleman in Nantucket, dated 20th ult. says—"Capt. Reuben Swain has just arrived here from the Sandwich Islands, which place he left the last of May. He represents the Missionaries as being very contented and devoted to their work. Dr. Holman with his family was to take passage with Capt. Allen, who is expected here in 5 or 6 weeks.

A letter recently received in town from North Carolina, states the revival at Hillsborough and vicinity (mentioned a few weeks since in the Recorder,) still to continue. So extensive and powerful a revival of religion has not been enjoyed in that State for some years. The benevolent efforts of Samuel Robinson, M. D., of Camden, N. C., in organizing County Bible Societies, auxiliary to the American Bible Society, have been attended with very happy success. As many as ten or twelve such societies, owe their existence, and prospects of extensive usefulness, under God, to the persevering and gratuitous exertions of this devoted layman.

We received, a few days since, a letter from a Clergyman in the country, from which we make the following extract:

"A member of the religious society over which I am settled in the ministry, handed me the other day $11 22 requesting me to spend it the present year in distributing religious publications in my parish, I enclose $5 of this sum as advance pay for two setts of the Recorder to be forwarded if you please, to *J. Distributer*, and *L. Benevolus*—by mail."

To Correspondents.—A Subscriber is informed, that when we publish for Facts what is not true, we shall always be glad to receive a "correction," and publish it. But we now state for his information that the authority on which he relies, is far from being *good* authority on the point in question.

Ordained—At Bethel, Me. on the 20th Feb. the Rev. CHARLES FROST, to the pastoral care of the Congregational Church in that place. Introductory Prayer by Rev. Mr. Merrill, of Otisfield; Sermon by Rev. Mr. Ellingwood, of Bath; Consecrating Prayer by Rev. Mr. Greely of Turner; Charge to the Pastor, by Rev. Mr. Gould of Rumford; Right Hand of Fellowship by Rev. Mr. Walker of Norway; Charge to the People by Rev. Mr. Cummings of Northyarmouth; Concluding Prayer by Rev. Mr. Douglas of Waterford.—*Communicated:*

A new Presbyterian church for colored persons, was organized at New-York, on the 15th ult.

Thursday, the 4th of April next, is appointed by Governor BROOKS to be observed, throughout the State of Massachusetts, as a Day of Public Humiliation and Prayer. The same day is appointed for same purpose by Gov. PARRIS, of Maine.

The number of clergymen of the Protestant Episcopal Church in the United States, is 346, who are distributed as follows: Maine 2, New Hampshire 4, Massachusetts 16, Vermont 7, Rhode Island 6, Connecticut 45, New-York 85, New Jersey 14, Pennsylvania 28, Delaware 3, Maryland 55, Virginia 28, North Carolina 9, South Carolina 26, Ohio 8, Georgia 3, Kentucky 4, Louisiana 1, Missouri 1, Florida 1. The number of congregations of this denomination of Christians is nearly 600. In some instances, one clergyman has to perform public worship at 3 or 4 different places.

DANGER OF GRIEVING THE SPIRIT.

For the Boston Recorder.

Mr. WILLIS,—Since the present may be called an age of revivals as well as of missions, there are few places in which some may not be found who are enquirers on the great subject of religion. All that are serious are not anxious, nor are all that are anxious deeply convicted. Judging from the examples furnished in scripture, we should be led to conclude that the work of conviction was always short. If it be so, and if the mission of the Spirit be the last effort of God to save sinners, then there cannot be a more interesting period in a sinner's life than that of *conviction*. *Then* God is striving with him, but he has said, *my Spirit shall not always strive with man;* then God calls, *To-day, if ye will hear his voice, harden not your hearts;* but it may be the last call—*should* it be, and the sinner refuse to hear, the alarm will only render him more insensible to danger, the light of conviction will only make the darkness of sin more appalling. If an individual who has been aroused to deep reflection by the Saviour's knocking at his heart, succeeds in holding out against the call of God; like the inhabitants of a city besieged, who withstand the first assault, he has time to fortify himself, and what once excited fear, now passes for an idle dream, and in more than one sense his last state is worse than the first. A sinner under conviction is poising on a pivot, it is the crisis of his being. Unless he *immediately*, and without delay, submit to God and embrace the Saviour, he may be left to take up the lamentation, *the harvest is past, the summer is ended, and I am not saved.* During a recent powerful revival of religion in this place, which was so extensive that in a large section of the town, not more than three were found unaffected, one individual among others, who was the head of a small family, who had wasted by dissipation, a handsome property that had been left to him by a relative, was arrested in his career of iniquity, and brought to enquire with great solicitude, *men and brethren, what must I do?* At an anxious meeting, at which a great number were present, and some of his former companions in sin, who like him had gone to every excess, he said, "if there be the least doubt still lingering in any person's mind, as to the reality of religion or the present visitation of the Spirit, let them look at me; you know my former aversion to all that is good, especially to places of worship, and nothing but the Spirit of God could have brought me here, and forced from me this confession." Yet he did not heartily turn to God; a secret attachment to some sin, like the worm at the root of Jonah's gourd, withered every leaf of promise, and he returned gradually to his former course. If possible, he seemed to be farther from God than ever: his conscience appeared to be seared as with a hot iron. He continued thus hardening his heart from the fear of God, till this last fall, when he was brought upon a bed of sickness. His fears awoke: he was filled with the most dreadful apprehensions of impending ruin. He requested the friends of religion to visit him, but utterly refused to see any of his companions in sin; their appearance increased his agony, and he ordered them to leave his presence. He frequently alluded to the revival, and remarked that the remembrance of his sins in grieving the Spirit, and afterwards opposing the work of grace, filled him with unutterable anguish. He had a mother, but she seemed abandoned of God and man. Her example had confirmed him in transgression. While standing beside his bed, he looked upon her with the keenest feeling, and said, "O my mother, you have ruined my soul forever—you have murdered me, and now I must perish forever." Although his words were barbed arrows, they fell at her feet; she was past any impression; such is the hardening influence of sin. As he drew near to death, his conceptions of the realities of eternity became stronger & more vivid. He was told that his extremities were cold. "Oh," said he, "my head is warm; I seem to feel the flames of perdition kindling on me." Thus died one, who once appeared just ready to press into the kingdom of heaven. If this paper should meet the eye of any who feel the Spirit of God striving with them, remember this poor sinner had a similar call, but he turned a deaf ear. O be advised to yield your heart to Him who has a right to its best affections. *Now*, by way of eminence, is the accepted time, *now* is the day of salvation.

Stillwater, (N. Y.) Feb. 18, 1822. M. M.

THE CITY CHARTER.

After many fruitless attempts, the inhabitants of this town, have at length obtained an act, incorporating them as a city, with the privileges usually belonging to such corporations. Privileges, not superior indeed to those enjoyed by every town in the Commonwealth, but yet indispensable, to the good ordering and conducting the affairs of a great town containing a dence population of more than forty thousand souls. And still, this charter of such immense value to the town, and which has cost so much labor and effort, now it is within our grasp, we are called upon to throw away as totally spoiled and worse than nothing, because the Legislature have chosen to retain in their own hands, the right of "amending or altering the same, whenever they shall deem it expedient." And why should they not have this power? It was introduced by honest men and for important reasons. A city, is an experiment in this state, and our fellow citizens think it fair, that they should see something of its operation, before they fix its provisions unalterably; especially as they have passed the act, in all other respects, precisely as we drew it, except one, and that was changed by the efforts of part of our own representation and other individuals of Boston. Besides, we may want alterations ourselves, and when experience has proved, that the charter is rendered as perfect as possible, there is no doubt that the Legislature will repeal this section and withdraw their control, if we request it. But it is perhaps probable, that the citizens of Boston would not a year hence, think best that this control should be withdrawn. It is a power retained over all such, and most other corporations, in some at least of our sister states. And what is it, compared with retaining the appointment of the mayor, auctioneers, &c. in the Legislature, as is the case in the city of New York. On the whole, this provision is a reason why we should *accept* the charter—not why we should reject it. I have read the act carefully. It is ably drawn, and its provisions are most salutary. It is not the work of a party; and I sincerely hope, that every serious and thinking inhabitant of the town, will make some effort to procure its acceptance. The Selectmen have notified a meeting of the citizens on Monday, to vote upon two questions. *First*, will you accept the Charter? To this, I answer YES. Because in addition to what I have said, the town must be agitated by the question, until a city government is established, and because that by this bill, the Common Council, School Committee, Firewards, and Overseers of the Poor, are to be chosen in the various wards thereby, securing a representation in each of these bodies, of the *minority* in the city; (as all the wards; would not probably be of the same party)—a most important check to the measures of an overbearing majority; & on the whole, because we must almost of necessity, one day be a city, and it is not probable that so valuable a system as the one now offered to us, will again be adopted in Town Meeting, or enacted in the General Court.

The other question to be decided at the same time, is, "shall the elections of State and United States Officers, be holden in general meeting?" To this, I answer NO. Because our elections at Fanneuel Hall, are scenes of noise and party strife, calculated to keep away peaceable citizens, and what is more important, to demoralize & corrupt the body of Electors, and make them despise the inheritance of our fathers; and because that a dominant party cannot so well control twelve meetings as one. And let it not be forgotten, that the Act for reforming the Administration of Justice is destroyed, if the Charter is not accepted—a measure which all agree is most important. In my opinion, he who neglects the meeting on Monday, *neglects his duty.* H.

The mail stage from Boston for New-York, on the 21st ult. broke through Durham bridge, Con. & was precipitatad about 25 feet into the river, on the rocks, and the stage destroyed. The leading horses broke loose and ran over the bridge; but the wheel horses, driver and three passengers, went through into the river with the stage, and 2 of the passengers, (Mr. ISAAC PRENTISS, of the firm of Mott & Prentiss, of this town, and Mr. JOHN TEMPLE PALMER) were drowned—the third, a young man by the name of GRAY, (late one of Munson & Barnard's clerks) and the driver were saved—Mr. G. somewhat injured. The mail, all the baggage, & the horses, were also saved. The bodies of Messrs. Prentiss and Palmer, were found on Friday, and were interred on Saturday.

We learn that Mr. Palmer extricated himself from the carriage, and got on a spot where the water was most shallow—but not being acquainted with the best way to the shore, after sometime, plunged into the stream to swim to it, and was swept away by the rapidity of the current.

The house of Gen. Van Renselaer, near Albany, has been set on fire by incendiaries, and destroyed. The villains broke into the apartment of the General's son, with the intention, as supposed, of murdering him; but they were beaten off. A few months since, the same house was broken into, and the rogues were repulsed by the same person.

Anonymous letters have been sent to Stephen Van Renselaer, Esq. and Oliver Kane, Esq. threatening to burn their houses. We presume some persons must be suspected. Mr. S. V. R. is a candidate for Congress.

The persons confined in Boston prison for capital offences, were very near effecting their escape lately, by the labours and ingenuity of Green, convicted of the murder of Williams at the State Prison.

A bold attempt to escape was made by the criminals confined in Providence jail, on the evening of the 20th. About sundown the turnkey, who had carried them some water, was seized by the throat by one of them, while another rummaged about for a razor to dispatch him; but not succeeding, they left him helpless on the floor, opened the doors of the cells with the aid of the keys, and made a rush down the stairs; the jailor's wife hearing the disturbance, closed the lower door and immediately called assistance. The Sheriff soon attended, and by his resolute bearing, conquered the rebellious and murderous spirit of the ringleaders, who were compelled to march forth from the cell in which they had congregated, plotting destruction, and submit to be ironed. The turnkey was not materially injured.

In New-York one Davis, convicted of stealing a horse, has been sentenced to *six months solitary confinement*, and ten years hard labour in the State Prison.

Murder!—On Monday evening, the 18th Feb. Mr. John Wadleigh of Exeter, was murdered in the highway, near his dwelling house, by a man named John Blaisdell, of Kensington, an adjoining town. Blaisdel absconded the next morning, but has since been apprehended and committed to Exeter jail. All the circumstances we have been able to learn, are, that a quarrel between them began in a store; and on Wadleigh's going out, Blaisdell followed him with an axe handle, which he took from the store, struck him, and repeated the blows in such a manner as to cause his death before morning. [*Concord Observer.*

A fire happened at Philadelphia last week, in consequence of a coal adhering to a broom with which the hearth was swept just before the family retired to rest.

Mrs. Bartholomew, who lately killed her husband in Ohio, evidently was, and is insane. Her four children had been put away because she threatened to kill them, and she now wishes to kill her father and her unborn child.

The real and personal property of the City of New-York has been officially estimated at about $68,000,000—that of Boston at about 60. The sub-committee at first reported 90.

Last year in the State of New-York, more than 400 new School Districts were organized, and 30,000 scholars added. There are 6,600 scholars in New-York City.

The Legislature of New-York contemplates adding solitary confinement and corporal punishment to their present State Prison discipline.

Wednesday Evening Lecture.—March 6, in Park Street Church—Preacher, Rev. JONAS PERKINS.

DEATHS.

In this town, Mrs. Hannah, wife of Edward Mc Lane; Mr. Anthony Gowing, aged 56; Abigail Augustus, daughter of Mr. Cyrus Brett, 2 y.; Master John Roulstone, 17, son of Capt. John R.

In Cambridge, Mr. Aaron Parker, aged 48.—In Charlestown, Mrs. Mary Cammett, 29; Mary Catharine, daughter of Mr. Henry S. Waldo.—In Milton, widow Ann Fowler, 86.—In Groton, Mr. John Gragg, 22.—In Lunenburg, Mrs. Elizabeth Newhall, 77.—In Worcester, Mr. David Knapp, 75.—In Sterling, Mr. Edward Waldron, 95.—In New Bedford, Mr. Appollos Tobey, jun. 24, son of Hon. Appollos T. of Berkley.—In Portland, Dect. James Paine, 63.—In S. Berwick, Me. Mr. Bartholomew Nason, 66; John Cushing, Esq. 80, both formerly of Boston.—In Woolwich, Me. Mrs. Martha Stinson, 54, wife of Capt. John R. Stinson, & daughter of the late David Tilden, Esq. of Boston.

In Concord, Ms. a child of Mr. Silas Holden, 14 mo.—scalded so as to cause its death by falling into a kettle of boiling water.—In Washington city, Mr. John H. Piatt, of Ohio.—In Plantation No. 7, on Schoodic river, Maine, Mrs. Rohanon, wife of Mr. John Rohanon, 82—a venerable matron and faithful servant to the sick: on the Sabbath before her death, she was called five miles from home to attend a sick woman, and in all probability took cold which caused her death.—In Montreal, Canada, Antoine Duval, servant to Mr. Gates—killed by a quantity of salt falling on him.—In Hull, U. C. Antoine Boudrier, scalded to death by falling into a kettle of boiling water.—In Havana, Mr. James Kenney, 35, mate of the ship Liverpool packet, of Portsmouth N. H.. The pirates lately hung Mr. K. until he was nearly dead; and his death is supposed to have been occasioned by the barbarous treatment he then received from those savage villains.—In New-Durham, Mrs. Dorcas Coe, 65: on Wednesday, Feb. 7, about sunset, she set out from the house of Mr. Nathaniel Davis, to go to her home through a bye path, and was found on the Friday following, a lifeless corpse. She was lying on her side, with one hand stretched out, and the other on her stomach; the coroner's inquest unanimously agreed that she came to her death, either by fainting or fits, and perishing with the cold for want of help.—In Bedford, Miss Nancy Wyer, daughter of Dea. John Houston, 16. While going to school, she got on a sled loaded with long timber, to ride, and on suddenly jumping off was caught by the end of a heavy stick, which was drawn over one of her legs, and shattered it in so shocking a manner as to cause her death.—In Reading, Widow Judith Emerson, 72.—In Beverly, on the 13th Feb. Thomas Gage jr. 31.

VALUABLE BOOKS.

FOR Sale by LINCOLN & EDMANDS, No. 53, Cornhill, Boston—Fuller's Gospel Worthy of all Acceptation, a new edition, with replies to various authors who had attacked the work. $1, 25 —Mason's Spiritual Treasury for the Children of God, containing a reflection for every morning and evening in the year, from select texts of Scripture, 2 vols. 2, 50—Bogatzky's Golden Treasury, 1, 25—The History of the Church of Christ, from the days of the Apostles to the year 1551, abridged from Milner's Church History, by Rev. Jesse Townsend. 3, 75—Booth's Reign of Grace, from its rise to its consummation, $1. March 2.

BOOKS AT LARGE DISCOUNTS,

AT NO. 48 CORNHILL.

FOR sale at the rooms over No. 48, Cornhill, a very extensive assortment of BOOKS, consisting principally of the large stock recently belonging to Messrs. *Thomas & Andrews*, amounting to over ONE HUNDRED THOUSAND DOLLARS, and comprising as great a variety as can be found at any other establishment in New England of valuable standard works in Theology, Medicine, Surgery, Law, Geography, Natural and Moral Philosophy, Astronomy, History, Biography, Voyages, Travels, &c. &c. together with a general assortment of School and Classical Books, which, in general, will be sold at 50 *per cent discount*, viz. ONE HALF OF THE REGULAR RETAIL PRICES.

Purchasers of Books are invited to call at the above establishment, where from the extent and variety of the stock, and the large discounts proposed to be made, an opportunity is presented of supplying themselves with books superior to any one that has occurred for many years, or probably will occur for many years to come. *March* 2.

New Books for Youth.

WILLIAM HYDE, Bookseller, Portland, Maine, has just received a variety of good new books for children, among which are the following: The Italian Convert, 31 cts.; Lilly Douglass, 27; Picturesque Piety, 31; Recaptured Negro, 31; New Years Eve, 37; School Fellows, 75.

Three new Editions of Winchell's Watts,

Being an Arrangement of Dr. Watts's Psalms and Hymns, with a valuable Supplement.

LINCOLN & EDMANDS, and JAMES LORING, to accommodate the various tastes of the patrons of this approved work, have just published three new editions, on large and small type.

1. The *pocket size* is printed on a handsome nonpareil type, and is sold at $1 single—$10 a dozen.

2. The *convenient* 18mo. *size*, embellished with an elegant likeness of Mr. Winchell, is printed on a pica type, and calculated for those who wish for easier reading. This size is sold at $1 25 single—and at the low rate of $12 a dozen.

3. The large 12mo. size, with the likeness, is printed on an open, handsome type, and fine paper. This fair and expensive impression is calculated for the aged, and for the pulpit. Price $2 25 single. All the different editions may be obtained in elegant bindings, at proportionate prices, fr. $2 to 3.

⁂ Copies of the two former editions may also be had of the publishers, the first in 24mo.; the second in two columns, 12mo.; price of each 75 cents, $7 50 per doz. ☞ The sale of the edition in two columns has been so rapid, that another edition of 10,000, in that form, is already in the press.

⁂ Winchell's Watts is for sale by Rev. E. Cushman, Hartford; Mr. G. J. Loomis, bookseller, Albany; Collins & Co., New-York; M. Carey & Son, Philadelphia; Rev. E. Comstock, Auburn, &c.

FARM.

FOR sale in Woburn, ten miles from Boston, and within a few rods of MIDDLESEX CANAL, a Farm. It consists of about seventy acres well proportioned for tillage, mowing, and pasturing; with a good supply of Fruit Trees and WOOD. A never-failing stream, running through the center of the Farm, with a fall of about thirty feet, affords an excellent situation for a Mill or Factory. The water and variety of the grounds render the place remarkably capable of embellishment as a Country Seat, and worthy the attention of any gentleman wishing for retirement at a pleasant distance from Boston.—Buildings remarkable convenient and in good repair. Apply to the subscriber on the premises.

March 2. JOSEPH CHICKERING.

MISCELLANY.

From the N. Y. Christian Herald.

TWO SCENES IN VIRGINIA.

On a lovely morning toward the close of spring, I found myself in a very beautiful part of the Great Valley of Virginia. Spurred onward by impatience, I beheld the sun rising in splendour and changing the blue tints on the tops of the lofty Alleghany mountains into streaks of purest gold, and nature seemed to smile in the freshness of beauty. A ride of about fifteen miles, and a pleasant woodland ramble of about two, brought myself and companion to the great *Natural Bridge*.

Although I had been anxiously looking forward to this time, and my mind had been considerably excited by expectation, yet I was not altogether prepared for this visit. This great work of nature is considered by many as the second great curiosity in our country, Niagara falls being the first. I do not expect to convey a very correct idea of this bridge, for no description can do this.

The Natural Bridge is entirely the work of God. It is of solid limestone, and connects two huge mountains together by a most beautiful arch, over which there is a great wagon road. Its length from one mountain to the other is nearly 80 feet, its width about 35, its thickness 45, and its perpendicular height over the water is not far from 220 feet. A few bushes grow on its top, by which the traveller may hold himself as he looks over. On each side of the stream, and near the bridge, are rocks projecting ten or fifteen feet over the water, and from 200 to 300 feet from its surface, all of limestone. The visiter cannot give so good a description of this bridge as he can of his feelings at the time. He softly creeps out on a shaggy projecting rock, and looking down a chasm of from 40 to 60 feet wide, he sees, nearly 300 feet below, a wild stream foaming and dashing against the rocks beneath, as if terrified at the rocks above. This stream is called Cedar Creek. The visiter here sees trees under the arch, whose height is 70 feet; and yet to look down upon them, they appear like small bushes of perhaps two or three feet in height. I saw several birds fly under the arch, and they looked like insects. I threw down a stone, and counted 34 before it reached the water. All hear of heights and of depths, but they here *see* what is high, and they tremble, and *feel* it to be deep. The awful rocks present their everlasting butments, the water murmurs and foams far below, and the two mountains rear their proud heads on each side, separated by a channel of sublimity. Those who view the sun, the moon, and the stars, and allow that none but *God* could make them, will here be impressed that none but an *Almighty* God could build a bridge like this.

The view of the bridge from below, is as pleasing as the top view is awful. The arch from beneath would seem to be about two feet in thickness. Some idea of the distance from the top to the bottom may be formed, from the fact, that as I stood on the bridge and my companion beneath, neither of us could speak with sufficient loudness to be heard by the other. A man from either view does not appear more than four or five inches in height.

As we stood under this beautiful arch, we saw the place where visiters have often taken the pains to engrave their names upon the rock. Here Washington climbed up 25 feet & carved his own name, where it still remains. Some, wishing to immortalize their names, have engraven them deep and large, while others have tried to climb up and insert them high in this book of fame.

A few years since, a young man, being ambitious to place his name above all others, came very near losing his life in the attempt. After much fatigue he climbed up as high as possible, but found that the person who had before occupied his place was taller than himself, and consequently had placed his name above his reach. But he was not thus to be discouraged. He opens a large jack-knife, and in the soft lime-stone, began to cut places for his hands and feet. With much patience and industry he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him. He could now triumph, but his triumph was short, for he was placed in such a situation that it was impossible to descend, unless he fell upon the ragged rocks beneath him. There was no house near, from whence his companions could get assistance. He could not long remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below and dashed to pieces. Not so with himself. He determined to ascend. Accordingly he plies himself with his knife, cutting places for his hands and feet, and gradually ascended with incredible labor. He exerts every muscle. His life was at stake, and all the terrors of death rose before him. He dared not to look downwards, lest his head should become dizzy; and perhaps on this circumstance his life depended. His companions stood at the top of the rock exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not yet forsaken him. His course upwards was rather obliquely than perpendicularly. His most critical moment had now arrived. He had ascended considerably more than 200 feet, and had still further to rise, when he felt himself fast growing weak. He thought of his friends and all his earthly joys, and he could not leave them. He thought of the grave, and dared not meet it. He now made his last effort, and succeeded. He had cut his way not far from 250 feet from the water, in a course almost perpendicular; and in a little less than two hours, his anxious companions reached him a pole from the top and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the spot, and it was sometime before he could be recovered!

It was interesting to see the path up these awful rocks, and to follow in imagination this bold youth as he thus saved his life. His name stands far above all the rest, a monument of hardihood, of rashness, and of folly.

We staid around this seat of grandeur about four hours; but from my own feelings I should not have supposed it over half an hour. There is a little cottage near, lately built; here we were desired to write our names as visiters of the bridge, in a large book kept for this purpose. Two large volumes were nearly filled in this manner already. Having immortalized our names by enrolling them in this book, we slowly and silently returned to our horses, wondering at this great work of nature; and we could not but be filled with astonishment at the amazing power of Him, who can clothe himself in wonder & terror, or throw around his works a mantle of sublimity.

About three days ride from Natural Bridge bro't us to a little place called Port Republic, about twenty miles from the town of Staunton. Here we prepared ourselves to visit another curiosity. The shower was now over, which had wet us to the skin—the sun was pouring down his most scorching rays—the heavy thunder had gone by; we threw around our delighted eyes, and beheld near us the lofty Alleghany rearing his shaggy head. The south branch of the Shenandoah River, with its banks covered with beautiful trees, was murmuring at our feet—a lovely plain stretched below us as far as the eye could reach; and we, with our guide, were now standing about half way up a hill about 200 feet high, and so steep that a biscuit may be thrown from its top into the river at its foot—we were standing at the mouth of WARE'S CAVE. This cavern derives its name from *Barnet Ware*, who discovered it in the year 1804. It is situated near Madison's Cave, so celebrated, tho' the latter cannot be compared with the former. It would seem as if in this mountain nature had strewed her beauties with a hand so prodigal, that it creates not only pleasure, but astonishment also.

There were three of us, besides our guide, with lighted torches, and our loins girded, now ready to descend into the cave. We took our lights in our left hands, and entered. The mouth was so small that we could descend only by creeping, one after another. A descent of almost twenty yards, brought us into the first room. The cave was exceedingly cold, dark, and silent, like the chambers of death. In this manner we proceeded, now descending thirty or forty feet—now ascending as high—now creeping on our hands and knees, and now walking in large rooms—the habitations of solitude. The mountain seems to be composed almost wholly of limestone, and by this means the cave is lined throughout with the most beautiful incrustations and stalactites of carbonated lime, which are formed by the continual dripping of the water. These stalactites are of various and elegant shapes and colors, often bearing a striking resemblance to animated nature. At one place we saw over our heads, what appeared to be a *waterfall*, of the most delightful kind. Nor could the imagination be easily persuaded that this was not in reality a water-fall; you could see the water dashing and boiling down—see its white spray and foam, &c.—but it was all solid carbonated limestone. Thus we passed onward in this world of solitude—now stopping to admire the beauties of a single stalactite—now wondering at the magnificence of a large room—now creeping through narrow passages, hardly wide enough to admit the body of a man, and now walking in superb galleries, until we came to the largest room, called *Washington-Hall*. This is certainly the most elegant room I ever saw. It is about 270 feet in length, about 35 in width, and from between 30 and 40 feet high. The roof and sides are very beautifully adorned by the tinsils which nature has bestowed in the greatest profusion, and which sparkle like the diamond while surveyed by the light of torches. The floor is flat and smooth, and solid. I was foremost of our little party in entering this room, and was not a little startled on approaching the centre, and by my small light seeing a figure, as it were, rising up before me out of the solid rock. It was not far from seven feet high, and corresponded in every respect to the common idea of a ghost. It was very white, and resembled a tall man clothed in a shroud. I went up to it sideways, though I could not really expect to meet a ghost in a place like this. On examination, I found it was a very beautiful piece of the carbonate of lime, very transparent, and very much in the shape of a man. This is called *Washington's Statue*—as if nature would do that for this hero, which his delivered country has not done—rear a statue to his memory!

Here an accident happened which might have been serious. One of our party had purposely extinguished his light, lest we should not have enough to last. My companion accidentally put out his light, and in sport came and blew out mine. We were now about sixteen hundred feet from daylight, with but one feeble light, which the falling water might in a moment have extinguished. Add to this, that the person who held this light, was at some distance viewing some falling water. "Conticuere omnes, intentique ora tenebant." We, however, once more lighted our torches; but had we not been able to do so, we might at our leisure, have contemplated the gloominess of the cavern, for no one would have come to us till the next day.

In one room we found an excellent spring of water, which boiled up, slaked our thirst, sunk again into the mountain, and was seen no more. In another room was a noble pillar, called the *Tower of Babel*. It is composed entirely of the stalactites of lime, or, as the appearance would seem to suggest, of petrified water. It is about 30 feet in diameter, and a little more than 90 in circumference, and not far from 30 feet high. It would appear as if there must be many millions of stalactites in this one pillar.

Thus we wandered in this world within a world, till he had visited *twelve* very beautiful rooms, and as many creeping places, and had now arrived at the end—a distance from our entrance of between twenty-four and twenty-five hundred feet; or, what is about its equal, *half a mile* from the mouth. We here found ourselves exceedingly fatigued; but our torches forbad us to tarry, and we once more turned our lingering steps towards the common world. When arrived once more at Washington-Hall, one of our company three times discharged a pistol, whose report was truly deafening. It was as loud an any cannon I ever heard, and as its sound reverberated and echoed through one room after another till it died away in distance, it seemed like moanings of spirits. We continued our wandering steps till we arrived once more at daylight, having been nearly three hours in the cavern. We were much fatigued, covered with dirt, and a cold sweat; yet we regretted to leave it. From the further end of the cave I gathered some handsome stalactites, which I put into my portmanteau and preserved as mementos of that day's visit.

In comparing the Natural Bridge and the Cave together as objects of curiosity, we find the comparison difficult. Many consider the *Bridge* as the greatest curiosity; but I think the *Cavern* is. In looking at the bridge we are filled with awe; at the cavern with delight. At the bridge we have several views that are awful; at the cave hundreds that are pleasing. At the bridge you stand, and look, and feel, like a standing pillar of astonishment; at the cave awfulness is lost in beauty, and grandeur is dressed in a thousand captivating forms. At the bridge you feel yourself to be *looking* into another world; at the cave you find yourself already *arrived* there. The one presents us a God who is very "wonderful in working;" the other exhibits the same power, but with it is mingled loveliness in a thousand forms. In each is vastness. Greatness constitutes the whole of one; but the other is elegant, as well as great. They are both certainly very great curiosities. Of each we must retain lively impressions; and to witness such displays of the Creator's power, must ever be considered as happy moments of our lives. While viewing scenes like these, we must ever exalt the energy of creating power, and shrink under the thoughts of our own insignificance. These works of nature are admirably well calculated to impress us deeply with a sense of the mighty power of God, who can separate two mountains by a channel of awfulness, or fill the bowels of a huge mountain with beauties that man with all the aid of art, can only admire, but never imitate. PERVAGUS.

THE COLLEGES.

To the Editor of the Boston Recorder,

SIR,—Since my recollection it has been said that the officers of instruction in some of our colleges could not with propriety press home upon the hearts and consciences of the young men committed to their instruction, the fundamental precepts of our holy religion; viz. repentance and faith. The reason subjoined was that no small portion of the christian community, who send their sons to these institutions, would feel that their own religious faith was impugned; and that an attempt was made to allure or proselyte their sons to a faith uncongenial to their feelings. Now does any man believe this to be a just representation of the feelings of a christian community? Are there any who call themselves by Christ's name, or who believe that God has ransomed the world by the sacrifice of his Son, who would be dissatisfied with the instructers who should enforce those all-important precepts upon their pupils? Does not Christ and his forerunner commence their preaching by saying "repent for the kingdom of heaven is at hand?" I cannot believe the reason assigned above to be the true one, why the officers in our colleges do not more frequently and faithfully exhort their pupils to repentance. I apprehend the reason is to be found elsewhere. Having set under the droppings of the sanctuary with the people of God in the different New England States, I have listened in vain to hear the watchmen of Zion dwell on the necessity of prayer for our colleges. In vain also have I listened as the congregations and their minister raised their hands to heaven, and named in succession the objects of their desire, to hear them pour out their fervent supplications for our colleges. Nor is prayer for these institutions a theme that is dwelt on in the conference room, or at the altar of family devotions. Enlightened and christian social circles also, where the effusions of the lips are a sure index to the feelings, evince that prayer for the colleges is no very frequent nor favorite topic of conversation. Here, then, I find the reason why the hands of the instructors hang down—why they do not more frequently press home upon the minds of their pupils the all-important precepts of the Bible. Now, all these circumstances taken into view, while Christians are praying for the success of the Bible, the Education, and the Missionary Societies, make it seem to me much as if a nation should think to gain complete conquest over its enemy by attacking merely a few comparatively unimportant and distant provinces. Or rather as if a warrior should sally forth with a feeble, undefended band against the embattled legions of the enemy, while his disciplined hosts should remain within their camps behind. The fact is, sir, that there are now more than a thousand young men in our colleges, who, had they piety corresponding to their talents, would be ornaments to religion and champions in the cause of God. But we have too much evidence that the christian community are not sufficiently engaged in prayer for these colleges. Now, sir, before our education societies could bring forward, (supposing they had the means,) a thousand young men into the ministry, millions and millions of our dying world will, in all probability, have begun the dismal wailings of ceaseless despair. In this view then we have a motive, which should ever be present to the minds of the christian community. O. J.

AMERICAN EDUCATION SOCIETY

EXTRACTS OF CORRESPONDENCE.

EXTRAVAGANCE OF BENEFICIARIES!

——— *College,* ———

My dear Mrs. ———, As you have ever professed friendship towards me, I take the liberty to address you on a subject as disagreeable as it is novel. You will pardon the liberty I take in writting on this subject and believe me, I do it with regret. I was yesterday much surprised to learn that the good people of ——— feel very disagreeable towards me, *because I have been very extravagant in my dress.* I confess, Madam, I felt much hurt on hearing this from such a source, and from a source where I had hoped I had friends, and where I ever hoped to merit them. You will suffer me to make a brief statement of my clothes, and then you can judge how much reason there was for such a report. When I heard of this, I had on a *hat* that was whole; all the rest of my clothes were ragged. I have not a whole shirt in the world, I have only one sheet; I have had no more for six months past. I have but one coat and that is ragged. My shoes and boots are worn out. I have but one garment that is decent to wear in this place. Now I mention these things only that you may see how little justice there is for accusing me of extravagance. I might go on to state further but my health is feeble and I must be short. I have fought for my education through fire and water, through frost and fever—I have ruined my health and endangered my life, in my struggles to assist myself; and while these very struggles seem sinking me down to an early grave, I am reproached for being *extravagant!* You will pardon me that I speak with feeling; it is a subject that comes near me. If I have appeared too well dressed to the people in ———, I am sorry, and can only say that they never saw me wear a garment that was not given to me, and if my friends think me worthy and bestow good clothes upon me, am I to blame for wearing them. You have probably learned that the Education Society have voted that their beneficiaries must give notes of hand for half the money they may receive, and that these notes must be paid within a year after the student has completed his education. As I *know* I never could pay such notes, and as my conscience will not suffer me to give such notes, I shall of course again be thrown upon the world and my own exertions. I shall renew my struggles by going into a school, and if my life is spared, I hope I may in due time be fitted for something; and if I sink under my burden, I shall sink in the path of duty. You will not, my dear Mrs. ———, think I have meant any personality above. I feel perfectly friendly to all the people in ———, and ever hoped they did so to me. As for my friend and family, be assured I shall ever remember you with affection and esteem. I have been wishing to make you a short visit, but my health would not heretofore permit. I shall never dare to visit ———, again. I have been urged very strongly to go to the south for my health. But I shall not go. You will not think by what I have written that I feel myself perfect; I am an imperfect creature, and need much to humble me. My love to your brother's family as well as to your own. I thank you for your many kindnesses towards me and shall carry their recollections with me to the grave, and believe me I feel towards you like a Son, while with reluctance I bid you adieu.

GRATITUDE OF BENEFICIARIES.

[It must be gratifying to those who have generously contributed to the funds of the Education Society, to receive from Beneficiaries themselves a testimony to the value of their charity, and an expression of their gratitude. This consideration induces us to publish the following letters received at the last quarterly meeting of the Board.]

Theological Seminary, Andover, Jan. 7, 1822.

To the Directors of the A. E. Society,

GENTLEMEN,—The subscribers, members of the junior class of the Andover Theological Seminary, and late beneficiaries of the American Education Society, take this opportunity of unitedly expressing to the Directors of said Society the sentiments, to which a recollection of the way, in which they have been led, and a view of their present situation give birth.

Having finished our literary course in different seminaries of learning, after surmounting the obstacles which beset our way, and which, but for the timely assistance we have received, might forever have prevented most of us from attaining to the object of our desire; we now find ourselves united in this place with a large band of brethren, whose aim and destination, and, we trust, whose hearts and ruling motives, are in unison with our own. The beneficence which has separated us from the other youth of our country, separated us from the secular employments, to which in early life we were apparently destined, demands of us sentiments of gratitude, which we do but imperfectly realize, much less are able adequately to express.

Next to God, we are under obligations, to the Directors especially, to all members of the Society, and to the christian public at large, through whose support the Directors have been enabled to continue to us their patronage. We hope that our testimonies of gratitude will not cease with an empty expression of thanks: we would even hope, that in after life we shall be enabled to render some effective assistance to the operations of the Society; and above all, that the expectation of the friends of the Society will be so far answered, that they shall be encouraged to continue their exertions. We are sensible not only of the general obligations, which all who receive the same assistance must be under, but also of peculiar obligation as being among the first whom the Society took under its care, and consequently among those to whom the christian public will naturally look for the first fruits of their liberality. If their expectations be answered, they will doubtless be animated to still greater exertions; but should they be frustrated, is it not to be apprehended, that chilled by this early disappointment, their liberality will not soon recover its original ardor?

We conclude with requesting the continued watchfulness and prayers of the Directors that we may be preserved from dishonoring the cause we have espoused; while the just expectations of christian friends, and the vows of God that are upon us, forbid us to go back.

Signed, W. C. and 6 others.

R———, *January* 4, 1822.

To the Rev. Mr. EATON, Secretary of the A. E. S.

REV. AND DEAR SIR,—In your connection with the American Education Society, I wish you abundant prosperity. To that Society I feel under very strong obligations for the happiness of a collegiate life; and not only wish them success in all their benevolent undertakings, but think the time not far distant, when a kind Providence will permit me to engage in the sacred work of the ministry. I have commenced the study of Theology; and, though laboring under some difficulties, expect to be prepared for my profession as soon as time and circumstances will permit.

For the present, I offer my warmest thanks to the American Education Society. Yours, &c. N. C.

Tract Anecdote.—Related by Mr. Ward.

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might peruse it; it was granted and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish *caste* and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

Sabbath School Anecdote.

A little boy, belonging to a Sunday School in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a tract on the Lord's Day, next week, at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up. He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on the Sunday." The little boy still begged for admittance, encouraged by what he had heard. When the woman recollecting his voice, opened the door and said, "Come in my dear little fellow: it was you who left the tract here last Sunday, against Sabbath breaking, and it frightened me so, that I dare not keep my shop open any longer; and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday schools in enforcing the observation of the Lord's Day; and let it be a stimulous to all serious people, and even to children, to distribute tracts in every possible direction.

Constantinople.—Constantinople and its suburbs contain 14 imperial mosques, 200 common mosques, about 300 messgids, 30 besestins, upwards of 500 fountains, and about 100,000 houses. The large mosques, whose magnificent columns have been almost all taken from the ruined temples of ancient Greece, are built on the model of the church of St. Sophia, which is imposing from its vast size and the height of its cupolas, but less elegant than the temples of ancient and modern Rome, and less interesting than the churches of gothic architecture. The small mosques and the messgids are distinguished from private houses only by their minarets, whence the nezzins summon the Mussulmans to prayer. All the private houses are built of slight woodwork. They are consequently as combustible and fragile as the political condition of the men who inhabit them. If they accidentally escape being destroyed by fire, they naturally decay and fall to ruin after an existence of thirty years. As the manners of the East require a separation between men and women, the houses are divided into two parts, which communicate with each other only by a narrow corridor. One division of the house serves as a harem for the women, while the other is appropriated to the reception of friends and strangers. This population is divided into 120,000 Greeks, 90,000 Armenians, 50,000 Jews, 2,000 Franks, and 630,000 Mahometans. The inhabitants of all these nations inhabit separate quarters of the city, wear a distinct costume, and practice different manners. The form of the *cahook*, or hat, and the colour of the boots, which are yellow for the Mussulmans, red for the Armenians, black for the Greeks, and blue for the Jews, serve to distinguish them from each other at the first glance.

From the New-York Spectator.

Coroner's Report, Feb. 4.—An inquest was held at the house of Mrs. Hatfield, No. 93 Nassau-st. on the body of Henry Zellers, aged 31 years, who was found dead at the house No. 15 Spruce-street. It appeared from evidence, that this man was much addicted to intemperence, and that being in liquor on Sunday afternoon, two men made a bet with each other, that he would drink a pint of country gin in five minutes, and this dreadful dose he swallowed. A second bet was made, that in five minutes more he would drink another half pint. He was then taken home, and laid in as comfortable a situation as possible; but he was found dead at an early hour on Monday morning. Verdict of the Jury—that he came to his death by intemperance.

We have before us in an Edinburgh paper, an account in some respects simular to the above appaling occurrence, which happened in December, near Dundee. Two men having betaken themselves to a course of hard drinking, formed the wild resolution of trying their powers at originality in swearing, or who could give utterance to the most profane oath. The one having given vent to his conception, the other stood up, and protested that his comrade's oath was a mere trifle; said he would give him a specimen; but just as his lips were in progress to mould the utterance, his mouth being stretched to the widest, and his right arm raised on high, he was struck with dumbness and delirium, his face and his figure exhibiting a frightful spectacle. He was carried to the Infirmary in the evening, and has since been discharged somewhat relieved. These are truly awful warnings to Drunkards and profane Swearers.

VENN'S SERMONS.

JUST published and for sale by R. P. & C. WILLIAMS, between 58 and 59 Cornhill, the much approved Sermons of the Rev. JOHN VENN, M. A. Rector of Clapham. Persons who can have access to the Christian Observer, are requested to examine Vol. 14, p. 26: Vol. 17, p. 655.

This first American edition is on a handsome paper, and a new large type, only a small edition is printed.

Persons dissatisfied with the above shall have the liberty to return them in a reasonable time and receive other Books. Feb. 16.

DR. WOODS' REPLY.

FOR sale, by LINCOLN & EDMANDS, No. 53, *Cornhill, Boston,*

A few copies of Dr. WOODS Reply to Dr. WARE's Letters to Trinitarians and Calvinists. Price 75 cents. Feb. 23.

SCOTT'S FAMILY BIBLE.

A New Edition with the AUTHOR'S *last corrections.*

THE great sale which this very popular work has had in this country and Europe is one evidence, at least, of its merits in the opinion of the public; of all the various editions which have been published, none, it is believed, has been so well received as the *Boston editions*, both of which are nearly sold off. Another edition being the *third Boston edition*, of same form, type, and price, (that is, six volumes, octavo, price three dollars a volume, or $18 the set) is now preparing for publication, by the subscriber.

The Rev. author at the time of his decease was engaged in correcting and amending the work for a new edition. The subscriber, at that time in Europe, availing himself of this information on the spot, will be able to offer to the patrons of this new edition, a work more worthy of their support than has hitherto been published, or than any other person has the power to present.

☞ Subscription papers may be obtained of the publisher and of many Booksellers in town and country. *Liberal terms to agents.*

N. B. A memoir of the Life of Dr. SCOTT, is preparing by one of his sons, a highly respectable Clergyman, and he has desired the publisher to request copies of any *original* letters written by his father to American correspondents. Persons possessing any documents which would be useful in compiling this memoir, will confer a favor on the Rev. author by sending them to the subscriber to be forwarded to England.

Feb. 16. SAMUEL T. ARMSTRONG.

New, Cheap and interesteng Tracts.

JUST published; and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other Agents of the *Publishing Fund*, on good paper, with a clear type and neatly covered, JAMES TALBOT—an original tale. Price 6 cents.—ADVANTAGES and DISADVANTAGES of DRUNKENNESS. 3 cents—ELLENOR MORLAND, a Tale, 3 *cts.*—THOMAS DORMER, 3 cts.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing tracts for gratuitous distribution, are invited to examine this series.

☞ The Covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Feb. 16.

LINCOLN & EDMANDS, No. 53, Cornhill, Boston, Have for sale,

Dr. STAUGHTON'S Address at the opening of the Columbian College, 25 cts.—A few copies of Professor WOODS' Sermon, at the late ordination of Mr. Alva Woods, 20 cts.—The 5th edition of Dr. BALDWIN'S Catechism, 6 cts.—LINCOLN'S Scripture Questions for Sabbath Schools and Families, 6 cts. WARD'S Farewell Letters, 75 cts.—Also, A general Assortment of Books for Sabbath Schools, Stationary, School Books, Bibles, &c. &c. Feb. 9.

JOHN B. JONES.

No. 37 Market Street.

HAS received, (direct from the manufacturers) per ship Rasselas, from Liverpool,

Five Casks of Silver Plated and Brittannia Ware—Lamps, and Gilt Goods.

Comprising elegant silver mounted Cake and Fruit Baskets—rich and low priced cut glass Castors—Tea Sets—Fish and Butter Knives—Soup Ladles—Decanter Stands—elegant silver mounted and low priced Candlesticks—Chamber do.—Lamps—Spoons, &c.—Brittannia Coffee and Tea Pots, of new patterns—Church Communion Service—Table and Tea Spoons—Watch Materials—gilt and Fancy Articles—elegant bronzed and gilt Mantle Stand and Astral Moon Lamps—all of which will be sold on the most reasonable terms. Feb. 2[illegible]

NORFOLK ss.—*Probate Court at Quincy, February* 12, 1822.

ON the Petition of Asa French, Administrator *de bonis non* of the estate of NEHEMIAH HOLBROOK, late of Braintree, gentleman, deceased, with the will annexed, praying to be authorized and licenced to make sale of so much of the real estate of which the said deceased died seized, as will produce the sum of two hundred and eighty dollars, for the payment of his just debts, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration of said petition be referred to a Probate Court, to be holden at Dedham, by adjournment, on Wednesday, the day after the first Tuesday of March next; then and there to be heard and decided upon; and the said French is hereby directed to give notice to all persons interested, by publishing an attested copy of this order in the Recorder, printed in Boston, three weeks successively, prior to that time, that they may then and there appear, and they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, *Judge of Probate,*

Copy—Attest, SAMUEL HAVEN, *Register.*

NORFOLK, ss.—*At a Probate Court at Dedham, Feb.* 5, 1822.

ASA HARDING, one of the persons named as Executors in an Instrument purporting to be the last Will of SAMUEL CLARK, late of Franklin, in the County of Norfolk, yeoman, deceased, having this day presented the same to me for Probate, I do hereby order the consideratian thereof to be postponed to a Probate Court, to be holden at Wrentham, on the last Tuesday of March next, at [illegible] o'clock, P. M. then and there to be decided upon—and the said Harding is hereby directed to give notice to all persons interested therein, by publishing an attested copy of this order in the Recorder, printed in Boston, three weeks successively prior to said time, and to cause to be delivered to [illegible] Clark, the person named in said Instrument as Co-Executor, one of the newspapers containing said publication fourteen days before said time, that they may then and there appear & they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, *Judge of Probate,*

Copy—Attest, SAMUEL HAVEN, *Register.*

NORFOLK, ss.—*Quincy, Feb.* 12, 1822.

ON the Petition of Abigail Veazie, Administratrix of the estate of STEPHEN VEAZIE, late of Quincy, in the County of Norfolk, yeoman, deceased, intestate and insolvent, praying to be authorized and licensed to make sale of so much of the real estate of which said deceased died seized, as will produce the sum of six hundred and fifty two dollars and seventy [illegible] cents, for the payment of the just debts of the said deceased, and an additional amount for incidental charges, in manner prescribed by law.—Ordered, that the consideration thereof be referred to a Probate Court, next to be holden at Dedham, by adjournment, on Wednesday the day after the first Tuesday of March next, then and there to be heard and decided on;—and the said Administratrix is hereby directed to give notice to all interested, by publishing an attested copy of this order three weeks successively, prior to that time, in the Recorder, printed in Boston, that they may then and there appear, and they shall be heard concerning the same, if they see cause.

EDWARD H. ROBBINS, *Judge of Probate,*

Copy—Attest, SAMUEL HAVEN, *Register.*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of DORCAS FAXON, late of Braintree, in the County of Norfolk, Widow, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons having demands on the estate of the deceased, are required to exhibit the same, and all persons indebted to the Estate, are called upon to make payment to

Braintree, Feb. 13, 1822. ASA FRENCH, *Adm'r.*